


The Advent REVIEW And Sabbath HERALD



WASHINGTON, D. C., THURSDAY, JANUARY 25, 1906

Day by Day

*I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way;
Live day by day.*

*Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see;
Dread not the winter whither thou mayst go,
But when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray;
Live day by day.*

*Live day by day.
The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile;
"I'll do my best," unto thy conscience say;
Live day by day.*

*Live day by day.
Why art thou bending toward the backward way?
One summit and then another thou shalt mount;
Why stop at every round the space to count?
The past mistakes if thou must still remember,
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away;
Live day by day.*

—Julia Harris May, in the Atlantic.

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.

ALL the wonders, uses, and functions of that most wonderful piece of mechanism, the human body, are explained simply and entertainingly, so that a child can understand, in "House We Live In." Full cloth, 75 cents.

OUR young people will find much concerning the early history of this message, and can become familiar with the rise and progress of this cause, by a perusal of "Life Sketches of Elder James White and Mrs. E. G. White." Price, \$1.25.

THOUSANDS of copies of Sister White's new book, "Ministry of Healing," should be sent on their mission of helpfulness during the winter months. It will bring encouragement and blessing and a real spiritual uplift to all who read it. Price, \$1.50, and postage—15 cents additional—if sent by mail.

ONE of the most convenient books for ready reference is the "Vest Pocket Webster Dictionary." It is small in size, but sufficiently complete to answer such questions as, "What does it mean?" "How is it spelled?" This little book contains over 45,800 words, is vest-pocket size, and is in such demand that over 600,000 copies have been sold. Price in cloth, 25 cents; leather, 50 cents; extra Morocco, 60 cents. Special rates to canvassers.

"ALMOST A WOMAN," written by a devout lady physician, deals with the matters which a young girl approaching womanhood should understand. Many a young woman's life has been blighted and her career ended in shame because of a lack of the information which this book contains. Mothers owe it to their daughters to see that this delicate instruction is given under proper conditions. This book will be most helpful. Cloth, new edition, 50 cents.

OF the importance of "Great Controversy" and its circulation, we quote the following from the author: "'Great Controversy' should be very widely circulated. It contains the story of the past, the present, and the future. In this outline of the closing scenes of this earth's history it appears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any other I have written; for in 'Great Controversy' the last message of warning to the world is given more distinctly than in any of my other books." Let all who read this item ponder carefully whether or not some responsibility does not rest upon them to place in circulation a book so completely filled with the message for this time. The Lord makes it possible for his servants to give the message, and to receive for their efforts a liberal remuneration for their service for him.

MAN in life and death, the reward of the righteous and the destiny of the wicked, is most plainly and forcibly portrayed in "Here and Hereafter." Every Scripture reference in regard to immortality is considered and elucidated. Full cloth, \$1.

SUCH subjects as the Saints' Inheritance, the Future Kingdom, and the Restitution of All Things, are treated in a most helpful way in the little book, "Our Paradise Home." It is a nice book to loan to a friend. Fully illustrated. Several large editions have been sold. Board style, 25 cents; cloth, 50 cents; presentation edition, 75 cents.

THE pleasing way in which "Uncle Ben" tells important facts concerning various articles with which we are very familiar, such as fire, water, smoke, glass, coal, salt, paper, matches, etc., lends new interest to these common things. The author's style is such that boys and girls will be thoroughly interested in reading "Uncle Ben's Cobblestones," which is the title of this book. Price, 75 cents.

IN the Empire Series will be found a study of the history of nations from the time of the flood down to our time, into which has been interwoven the Bible history. Numerous maps in colors greatly aid in the study. No other books like these are to be found. "Empires of the Bible"—from the flood to the Babylonian captivity—\$1.50; "Great Empires of Prophecy"—from Babylon to the fall of Rome—\$2; "Ecclesiastical Empire"—from the fall of Rome to our own times—\$2.50. This series of books should be in every library.

SOME very encouraging reports have been recently received from our young people handling "Heralds of the Morning." From the reports of those working with this book we note that the average sales have netted the agents a liberal remuneration for their services. The people everywhere are interested in "Heralds of the Morning." Its contents seem to impress them, and the situation in national and international affairs tends to bring conviction to them that the predictions outlined in "Heralds of the Morning" are gospel truths for this time. Those believing in the third angel's message can do no better work than introducing at this time that wonderful book, "Heralds of the Morning," which, under all the circumstances, favorably impresses the general public.

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

THE REVIEW AND HERALD

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

Vol. 83.

WASHINGTON, D. C., THURSDAY, JANUARY 25, 1906.

No. 4.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

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

No extra postage is charged to countries within the Universal Postal Union.

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

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

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

Editorial

Acceptable Confession

GENUINE confession of sin involves turning away from sin. To confess a sin in words, but to continue in the same course of sin, is to use confession as an excuse for sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." God is infinite in mercy, and will "abundantly pardon," but he would stultify himself if he should hold guiltless the sinner whose confession does not include the forsaking of the sins confessed. "Bring forth therefore fruit worthy of your repentance."

Divine Compassion

THE only explanation for the love of God as shown in his dealings with us is the simple truth that God is love.

"God is love; his mercy brightens
All the path in which we rove;
Bliss he wakes, and woe he lightens:
God is wisdom, God is love."

Even when we have wandered from God and have grieved him by a rebellious course, yet his love follows us and invites us to return. It is his glory to forgive the repentant sinner and to receive him graciously. He is "long-suffering to us ward, not willing that any should perish, but that all should come to repentance." "All the paternal love which has come down from generation to generation through the channels of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the in-

finite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and breadth, the depth and height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it."

"O Lord, my soul rejoiceth in thee,
My tongue thy mercy is telling;
I've found thy love so precious to me,
My heart with its rapture is swelling."

"I will love thee, O Lord, my strength."

Divinity and Deity

At the recent Church Federation Conference in New York City an action was passed amending the form of confession of faith required of those who wished to join the movement. This amendment added the word "divine" to the formula previously adopted, thus demanding belief in Jesus Christ as our divine Lord and Saviour as the condition of admission to the federation.

The evident purpose of this action was to shut out Unitarians and Universalists, but now come the Unitarians and declare their belief that Jesus was divine, and they speak of "the glorious hope which has come to man through the gospel of Jesus, the divine son [small s] of God." Their meaning will, however, be more clearly understood by quoting a little further. Thus they say:—

If Jesus is the son [small s] of God, he is divine. If any others are children of God, they also are divine. . . . All hail the power of Jesus' name when his true place and rank are understood, when he is regarded as chief among the sons of men, but not the mighty Lord from heaven. . . . The growing perception that, in a deeper sense than was intended by the ancient chronicler, man is made in the image of God, justifies our use of the word "divine" to describe, not only the godlike traits of human character, but the godlike powers which they represent in human nature. When once the doctrine of the divinity of human nature is received and applied in all its bearings, it will be a source of joy and gladness and an inspiration of extraordinary power.

This shows that some who profess to believe in the divinity of Christ really believe in their own divinity, and allow that Jesus is also divine. They assert with much emphasis the fatherhood of God, declare that all men are his children because made in his image, and therefore assume the divinity of human nature. They regard Jesus as "chief among the sons of men," but still only a man whose divinity is of the same order as their own.

This sort of teaching is not far removed from, and is closely related to, the doctrine that every man, without reference to the question of faith in Christ, is a temple of the Holy Ghost. While those who advocate these perversions of the truth appear to be exalting human nature, they are really belittling God and his Son, and are making man his own savior. They ignore the fall of man, and the consequent need of the atoning work of Christ, and substitute a philosophy of their own for the gospel of salvation through faith in Christ and his righteousness.

In view of this modern interpretation of the divinity of Christ, it may be well to emphasize the fact that the Sabbath-school lesson on this subject for February 3 is not based upon the Unitarian idea, and to call attention to the Scriptural foundation for the belief in the deity of Christ.

The first chapter of the epistle to the Hebrews sets forth in unmistakable language both the divinity and the deity of the Son of God. The Son is "heir of all things;" through him the worlds were made; he is the brightness of the Father's glory and "the express image of his person;" he upholds all things; he is better than the angels, having inherited "a more excellent name than they;" the Father addresses him as God when he says to him, "Thy throne, O God, is forever and ever;" he is also called "Lord," and declared to be the one who laid the foundation of the earth, and of him it is said, "Thy years shall not fail."

The meaning of these wonderful statements, and especially of the fact that the Son was the direct agent of the Father in creation, is well presented in the following paragraphs, which are quoted from a well-known writer:—

Come and harken once more to what the divine message has to tell us of the glory of the Son, in whom the Father

speaks to us. Come and see how truly he is one with God, and shares with him all his glory. The deeper our insight into the true Godhead of our Lord Jesus Christ, his perfect oneness with God, the more confident shall we be that he will, in a divine power, make us partakers of his work, his life, his indwelling.

We find Christ here set before us as the Creator, to whom all owes its existence, as the everlasting and unchangeable One, to whom alone, when all waxeth old and perisheth, can be said, "Thou continuest;" "Thou art the same;" "Thy years shall not fail." In Isaiah God speaks of himself: "Hast thou not heard, The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" In our text we see the Son as the Almighty Creator, the everlastingly unchangeable One, that we may know who it is through whom God speaks to us, and to whom he has entrusted the work of our salvation. . . .

Listen, believer! Christ, thy Redeemer, is the Almighty One. God saw that none but his Son could meet thy need: hast thou so seen it, too, that this, his almighty power, has been claimed and appropriated for thy daily life? Hast thou learnt never to think of him otherwise than as the One who calleth the things that are not as though they were, and creates what otherwise could not be?

Christ, thy Redeemer, is the everlasting and unchangeable One: hast thou heard him speak? "I, Jehovah, change not; therefore ye . . . are not consumed," and learnt to trust him as the One who is each moment to thee all that he can be, and who will, without variation or shadow of turning, maintain in never-ceasing power his life within thee? O learn that God saw it needful to speak to thee through none other than such a One as could reach the heart and fill it with the power of his eternal Word! The Almighty Son, through whom God hath created all things, who upholdeth and filleth all things by the word of his power; this is he who will even so, in the power of his Godhead, uphold and fill thy whole life and being. Thy Creator is thy Redeemer. . . .

And now let me once again urge my reader to mark well the lesson this chapter is teaching us, and the object it has in view. Let no one think, as I myself long thought, that, because we firmly believe in the divinity of our Saviour, this chapter, with its proof-texts, has no special message for our spiritual life, and that we may therefore hasten on to what the epistle has to teach farther on. No, let us remember that this is the foundation chapter. The divinity of Christ is the rock on which we rest. It is in virtue of his divinity that he effected a real cleansing and putting away of sin, that he can actually communicate and maintain the divine life in us, that he can enter into our inmost being, and dwell there. If we open our hearts and give them time to receive the full impression of the truth, we shall see that all we are to learn of the person and work of Christ has its value and its power from this—that he is God. Our Creator, from whom we have our life—it is he who alone can enter into us to give the new life; it is he, blessed be his name, who will do it now. As God, he

is the hidden ground of all existence, and has the power to enter all and fill it with himself. Every part of his work has the character and the power of a divine work. If we would but believe that Christ the Son is God, is Jehovah, the Eternal, the Creator, how he would make our inner life the proof of his almighty power!

We also quote one paragraph from a writer who makes a very practical application of the truth revealed in this first chapter of Hebrews:—

Have we this chapter? Is it ours? Do we possess it? Can we say, "I will go with this into eternity; I believe it from my heart; it is a treasure to my own soul; I stand upon this rock; I hear his voice in the Son, and therefore I can go to him with childlike confidence?" . . . Do we worship Jesus? In this chapter he is called by divine names, the Son, Lord, God. Divine works are assigned to him; the creation of the world, the upholding of all things, the atonement upon the cross, and the government now from the right hand of the Majesty. Divine attributes are given to him; he is omniscient, he is omnipotent, he is unchangeable, he is eternal. Divine worship is accorded to him. God the Father himself commands the angels to worship him. Do you worship Jesus, Jesus the Son of David, who was crucified upon the cross? Have you learnt, like Thomas, to say unto him, "My Lord and my God"?

We have a divine Saviour to whom all power in heaven and earth has been committed, and who "is able to save to the uttermost all that come unto God by him." To yield up this truth is to abandon our hope of salvation.

Removing the Dross

THERE is a vast difference between cast iron and finely tempered steel. Though each is composed of the same elementary substance, the former bears no comparison with the latter when measured by the uses to which each can be put. The uses of cast iron are comparatively few. It is a crude material, incapable of serving the higher purposes of science and the arts. For the operation of railways and steamships, the erection of great buildings, the turning of the wheels of a watch, the composition of a surgeon's instruments,—all that which is highest in the world's industrial life,—cast iron will not do. All these higher purposes require the use of steel.

Steel is made from iron, by a process of purification. The iron is cast into a furnace, and is there subjected to a process which separates it from all dross, and tempers it to the desired degree of hardness. It comes forth at the end of the ordeal endowed with capabilities of usefulness which, in its former crude and imperfect state, it did not possess even in a slight degree.

God is purifying his church. He is

removing from it all impurity, all dross. There has been in it much of the elements of worldliness. It has been composed of a mixed multitude. In this state it has not been capable of the high use to which God would put it. The wonders of his power unto salvation could not be revealed through a mixture of divine with worldly elements.

The separating line is being drawn between him that serveth God and him that serveth him not. The mixed multitude is being divided, the one part to return to Egypt, and the other to cross over Jordan. Erelong the purifying process will be complete. The baser elements will be removed; the dross of worldliness be cast out, the separation made from all that is unrighteous and unholy. Then will the church appear in her beautiful garments, "fair as the moon, clear as the sun, and terrible as an army with banners." Then will God do such a work through his church in the sight of the world as has not been dreamed of hitherto.

Let us not resist the ordeal of purification. L. A. S.

"To Them That Dwell on the Earth"

THE idea in this great federation movement among the churches has been working in all the earth. The spirit of confederacy for the securing of uniformity, and for power to deal with non-conformity, is all abroad. The recent federation council is sure to make its influence felt to the ends of the earth. It is only another voice from this one-time land of the Protestant principle in civil government now saying "to them that dwell on the earth, that they should make an image" to the old-time papal system.

Already these reactionary forces are working strongly in Protestant Europe and the colonies, and in many of the great mission fields the same spirit is moving to restrict and control missionary effort. By the last China mail one of our workers sent a page from the *North-China Herald*, in which a Scottish missionary speaks out against the tendency toward federation of larger missionary interests for the purpose of securing a purely artificial uniformity. He says of a recent conference on federation, which met in Peking:—

One speaker is reported to have said: "What we seek is union, nor conformity," but all the steps taken were intended to secure uniformity with the object of calling it "union." This is a blunder which has cost the church of Christ dear in all ages. It filled the prisons of England with the best men of the time; it drove the Pilgrim Fathers to America; it dyed with blood the Scottish heather. Uniformity is not a natural thing—there are no two leaves on a tree alike, no two faces

in a crowd. It is chiefly characteristic of man's productions—punched out with a machine. It has never been imposed without the aid of coercion, and where men have best succeeded in imposing a stereotyped uniformity, on either church or state, it has always resulted in stagnation and decay. The Greek Church and the Chinese people are interesting objects of study in this connection. If, therefore, uniformity be the price of union, I would rather not have it.

This missionary has a pretty clear view of the natural trend of these efforts to settle religious questions by majorities. Some of the issues were to be dealt with, he says, "on the you-use-my-Catechism-and-I-will-use-your-hymn-book principle," but he rightly declares all these details as to the use of terms "but a trifle" as compared with what Peking proposes to do. "They are going to federate all the Protestant missions in China," he says, and they even name the Roman Catholic Church in that country, as one with whom they hope to secure "ultimate union."

Such a thing could never be, of course, and the federation remain in any sense Protestant. But this spirit is growing in the mission fields, and the inauguration of the federation movement here will give a new impetus to these ideas abroad. We must face the issue in all the mission fields soon. Now, truly, is the time to press in.

One aim of the movement in heathen lands is to limit the activity of each mission to its own allotted territory. The missionary may teach the people in the allotted territory the message of heaven, as he has received it from God, but beyond that territory he is a trespasser.

This idea is becoming more and more clearly defined, and it is to secure all possible regulation of spheres of influence that the mission federation movement is being hastened on. How Baptists, with the solemn duty of teaching Baptist principles and baptizing believers in all the earth, can possibly refrain from protest against these influences, it is difficult to understand. Certain it is that we can never do otherwise than carry this message of God's judgment hour literally "to every nation, and kindred, and tongue, and people." We must be kind and considerate of other missionary interests. Those who bear the final message of the coming of the Lord and of Sabbath reform acknowledge every missionary agency as a factor in preparing the world for the coming of the Lord. But the fact is that the same influences working to build up federated church interests, to the abridgment of gospel liberty, in this country, are working also in all the world. The last days have come, and the last things are being done.

v. A. S.

A Champion of Sunday Laws

THE cause of Sunday enforcement has found a strong champion in the newly elected chief executive of Ohio, Governor J. M. Pattison, as appears in the following quotation from his inaugural address:—

What I have said about the obedience to and enforcement of law is especially applicable to the Sunday laws.

Individuals have various opinions as to how they ought, or how they wish, to spend the day of rest and worship, and it is their right to hold such opinions; but the state has certain laws on the statute-books which do not interfere with the religious ideas of any one. They were placed there through the wisdom of past generations who foresaw that such laws would make the people happier and better, and would enable the state to advance to higher degrees of Christian civilization.

While the disobeying of any law is demoralizing and degrading to a citizen or community, the disobeying of the Sunday laws is doubly so. Hence the so-called Sunday laws should be obeyed and enforced, not only in the country and in the small villages, but in the large towns and cities as well.

The village, county, community, city, state, or people that disobeys the divine law of the Sabbath, which makes it a day of rest and worship, fails to realize the teachings and commands of the Almighty. It was this sentiment of Sabbath observance that made our forefathers strong and mighty, and it is found in the warp and woof of every constitution of the original States.

If America is to maintain her position as the nation peculiarly favored by God, and the one of all others that is to have a great destiny, we must forever maintain our respect and reverence for this holy day.

While the republic endures, let us advocate what the great masses of all the people believe in—our American Sunday and the Christian sabbath. We should not forget that righteousness exalteth a state or nation, and that lawlessness degrades it.

Governor Pattison no doubt sincerely believes these statements, but he has evidently not studied the literature of this question. He should bear in mind that Sabbath observance pertains altogether to the law of God, which it is no part of the business of the state to enforce; that the penalty of violating that law, fixed by God himself, is death, and that the gospel is a provision instituted by the Author of that law for the express purpose of holding the penalty of that law in abeyance, while the transgressor is given opportunity to escape it; and that consequently if the state should enforce that law, with its death penalty, it would work directly against the gospel. He should bear in mind that religion, of which Sabbath observance is a part, and civil government lie in wholly separate spheres; that the conscience can not be subject to majority rule, that it is no part of the

business of the state to decide the religious controversy over the seventh and the first day of the week, as to which is the Christian Sabbath, and that the enforcement of religious laws has never brought peace and prosperity to the state.

L. A. S.

"A Certain Sound"

As the counsels and warnings given through the spirit of prophecy come to the brethren in the field, and they understand our present situation, they are taking their positions on the right side in this crisis. We have been confident that they would do this. While some are departing from the faith, and this creates considerable local stir where these influences center, yet it can not be truthfully said that there is a split in the denomination. The rank and file of the people and of the ministers are true to this message, and will not be led into apostasy.

As an illustration of this, we quote the following article written by Elder R. C. Porter, the president of the Missouri Conference, and printed in the *Workers' Record*. The title of the article is "A Certain Sound," and we copy it entire:—

Of late a measure of uncertainty has been felt as to the attitude of some who occupy positions of responsibility in the work in Battle Creek toward the definite message which is committed to this people to proclaim to the world in this generation. Testimonies have repeatedly appealed to those in positions of trust in Battle Creek to persuade them to turn from worldly plans and methods to the spiritual, as the important character of all our plans of business and methods of procedure, in the education of our youth, and the preparation of laborers in this work. Of late the Testimonies have become decided that there was danger of pursuing a worldly policy in our educational plans, and especially directing that our educational plans should be in harmony with our faith in the near coming of Christ and the principles of our fundamental platform as a people, "the commandments of God and the faith of Jesus."

Recent Testimonies are more explicit in warning of the danger of turning from the principles of the faith in the educational work in Battle Creek. The instruction now given is that it is positively unsafe to send our young people to that place to obtain an education on account of skeptical influences with reference to our message and work which are prevalent in that place.

It is sad that such warnings must be given, but they are timely. The trumpet is being given a certain sound. It will be well if all who profess faith in the message heed the warnings now being given, and step firmly upon the solid platform of the third angel's message. It is said of the law of God that he that offends in one point is guilty of all. This is no less true of the message for our time. He that steps aside from faith in one point of the message will soon lose faith in the message as a whole.

The times are perilous. Let us pray for those in danger; but let us be sure that by our firm stand upon every point of truth we encourage them to walk in the path of safety. It is no time now for any false sympathy to be manifested. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Effect of Studying Error

THE Christian does not need to study error in order to recognize it as such. The best possible way to be prepared to know error is to study and know the truth. The study of error often leads to its acceptance as truth.

The result to an eminent teacher in this country, of the study of the heathen systems of the Orient, is stated in a recent issue of the *Outlook*. The individual in question, Dr. Charles Cuthbert Hall, president of Union Theological Seminary, has attained great "success" as a preacher to India. He took up the study of the religions of India with a purpose of finding and appreciating truth in them, and he has found what he sought. He says, as quoted in the *Outlook*:—

I desired to be a humble learner from the systems of belief that commanded the allegiance of immense numbers of my fellow men, and that represented the insight, research, and aspiration of long lines of eminent and saintly personages.

The result, as he states it, was:—

From time to time, in this course of preparation, the conviction has recurred with increasing definiteness that the East could, if it would, give more adequate expression to Christianity than the West ever has given; that India might, if it would, express the innermost secret of Christ with an exaltation of tone, an emancipation from the thralldom of things visible, a grasp on the eternal, the invisible, the imperishable, never yet attained by the average thought of Europe and America.

Going to India in this frame of mind, he was received by his Hindu audiences with "enthusiastic approval." Of the effect of his study of India's religions, the *Outlook* says further:—

He is able not only to see the truth both in the pantheism of the Orient and in the doctrine of divine personality of the Occident, but so to state each truth as to make it intelligible to those who have dwelt with the other.

To be able to see truth in two systems, each of which is destructive of the other, is an attainment of very doubtful value. Christianity and pantheism are fundamentally opposed to each other, and the individual who thinks he can reconcile one with the other, is in a state of deception. He sees truth where truth does not exist. The study of error, with the purpose of discovering truth, leads to confusion of the distinction between truth and error, the perversion of truth

into error and the reception of error as truth.

The proper study of mankind is not man, or human systems of belief and of worship, but the study of God. There is no safety, nor necessity, in searching for divine truth outside the revelation God has given of himself in his Word and works. The field of truth here opened to man is of infinite extent; and for his study he has the aid of an infallible word and an unerring Guide. It is not only useless, but unsafe, to study error.

L. A. S.

The Southern Union Conference

THIS meeting was held, pursuant to notice, January 4-14, in the city of Nashville. The daily sessions were held in the chapel of the Southern Publishing Association's building, and the Sabbath and evening services were held in the church recently purchased in the city. All the conferences and institutions were represented by their full number of delegates, and a deep interest was manifested in the various reports rendered and questions brought up for discussion.

The reports, in the main, were encouraging, considering the many enterprises, and the small constituency from which to draw means for their support. The Southern Training-school, located at Graysville, came in for a good share of attention. This school, under the management of Professor Tenney, is becoming a factor in the education and training of young people for the work in the Southern field. It was gratifying to learn that a number of persons who had received their training at this school are now occupying positions of responsibility in different conferences. Some reports had gone out derogatory to the school and its management, but these were all cleared up, and I am sure the discussions on the general situation brought about a better understanding on the part of all, and will result in the general welfare of the school in the future.

The sanitarium at Graysville has been passing through a trying experience, because of a lack of means to fully finish and equip the institution. This enterprise also received its share of attention, and I think there are better days in store for it. It occupies an important position in connection with the Southern Training-school, and the two together, when properly equipped, will become important factors in the growth and development of the work in the South.

Time was also devoted to the consideration of sanitarium interests in and around Nashville. An effort has been made to move the sanitarium out of the city to some quiet place in the country. A parcel of land containing thirty-

two acres was purchased last year by the brethren, but as no means came in to warrant them in going ahead, nothing has yet been done toward the building. Another site has also been suggested, so at the present writing it is uncertain just where the institution will be located. The great need of moving it into the country was very apparent to us who were in attendance at the meeting from abroad, as the location of the site in Nashville, with its fog and coal smoke in the winter, makes it anything but a desirable place in which to live.

The Sanitarium Association was reorganized in harmony with the plan adopted by the General Conference, making it a constituent body, rather than a membership body with proxy privileges. The conference made appropriations for the various institutions, amounting, in the whole, to forty thousand dollars, twenty-five thousand dollars of which was to go to the Nashville Sanitarium. If this amount can be raised and judiciously expended, in addition to the fixtures and appliances that they already have which might be transferred from the city plant to the country, they will have a good institution. The publishing association, having sold its plant in the city, is erecting a new building on land purchased in the suburbs. The new site is on an elevation, and is free from the fog and smoke of the city. The main part of their new building is already up, and it is hoped that it will be ready for occupancy in a few months. The building is one story, and so arranged that the plant can be operated at the very least possible expense. While they have sustained considerable loss in the sale of the building and plant in the city, yet in the end I am satisfied that the change will prove a blessing to the work.

By request of the officers of the Southern Missionary Society and by unanimous vote of the conference, this society was placed under the care of the Southern Union Conference, to be operated by it for a period of two years. A committee of five was appointed to look after its interests. The transfer of this society to the Southern Union Conference makes it obligatory upon the conference to take a lively interest in the work among the colored people, and this I feel sure they have a desire to do.

The work of the Oakwood Industrial School for colored people received consideration during the meeting. According to reports, a good spirit prevails in the school, and the interest is gradually increasing. Several persons each pledged a sufficient amount of means to support one student in the school for a year. This school also needs considerable help in order to provide proper facilities, a girls' dormitory and treatment rooms being especially needed. An ap-

propriation of five thousand dollars was made for this purpose, and twenty-five hundred dollars to build and equip an orphanage.

Elder Butler was unanimously re-elected president of the conference, and Elder R. M. Kilgore vice-president. Quite a number of changes were made in the boards of management of the different institutions, which no doubt will be reported in the official report of the meeting.

Elders W. C. White and I. H. Evans, Dr. J. E. Froom, and the writer were in attendance at the conference. It was a great pleasure to meet with the laborers in the Southern Union Conference after an absence of nearly ten years from the field. Many of the familiar faces that were there when I had charge of the work in that field, are there still, and many others have joined the work since, showing that notwithstanding it is a hard field, they are making progress.

Taken as a whole, I enjoyed the meeting very much. Elder Butler kindly entertained us during the meeting. It was a great privilege to be associated with this aged veteran, and to be privileged to counsel with him as to the best interests of the work in the field where he is located, and where his heart's affection seems to be centered. Brother Butler stands loyal and true to the principles of the third angel's message, and is a firm believer in the spirit of prophecy.

A spirit of loyalty to the work seemed to characterize the entire delegation. While they will have many perplexities to contend with, I fully believe that the work in the Southern field has received a new impetus as the result of the meeting, and that rapid progress may be looked for in the next biennial period.

Geo. A. IRWIN.

A Sound Argument for Religious Liberty

In a recent issue of the *United Presbyterian*, the Rev. William Robertson presents an argument on "Man's Right to Labor," which might be read with profit by the class of latter-day reformers who talk as if the right to rest were superior to all other rights, and that in order that one person may enjoy this right, another person may properly be forced to surrender the right to labor. Mr. Robertson presents six reasons growing out of duty and necessity and of man's relation to God and to his fellow man, in proof of the inviolable character of the right to labor. He has in mind the denial of this right by the labor unions, but his argument is no less applicable to the question of the justice of general compulsory rest on Sunday.

"The labor question," says Mr. Rob-

ertson, "is the question of man's God-given and inalienable right to work, or to an opportunity to work on just and reasonable conditions. That right," he continues, "is included or implied, it is believed,"—

1. In the right to live. A right to live without a right to an opportunity to labor for the necessities of life would be a cruel mockery which it would be blasphemy to ascribe to our infinitely just and benevolent Creator.

2. In the right of all men to the earth as a means of subsistence and well-being. This right is conferred in the very first chapter of Genesis, twentieth verse: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat," or for food, as in the revised version. Thus our benevolent Creator has given the earth to the whole human race as a means of subsistence and well-being. A similar right is conferred upon every beast of the field. Gen. 1:30. See also Gen. 9:2, 3; Ps. 104:14; 115:16.

3. In man's duty and necessity to labor. Ex. 20:9; Gen. 1:28; 2:15; 3:19; 2 Thess. 3:10. As no man can labor without the means or opportunity, it is evident that either God has granted all men a right to the necessary means of labor, or he has commanded them to do what is absolutely impossible. No such command could ever proceed from an infinitely righteous and benevolent God.

4. In the Sabbath law. That law requires men to rest from their labor on the Sabbath day, which plainly implies a right to an opportunity to work on the other days of the week; as no man can rest from his labor on the Sabbath day if he has no labor to rest from on any day. Thus the fourth commandment, with its divine law of secular labor and sacred rest, carries in its benign bosom man's God-given right to an opportunity to labor on the other six days of the week.

5. In the moral law as summarized by our Lord. In that divine summary the whole law is summed up in love to God and love to man. To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves, is therefore the sum of all moral obligation. But no man can love his neighbor as himself so long as he denies his neighbor a right to an opportunity to earn his living. Neither can he love God as he ought, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Thus love to either God or our neighbor is rendered impossible by the denial of our neighbor's right to labor. Such a denial of human rights is as far from conformity to the holy and righteous law of God as the east is from the west.

6. Man's right to labor is inferred, also, from the justice and benevolence of our Creator. "A God of truth and without iniquity, just and right is he." "The Lord is good to all: and his tender mercies are over all his works." But what could be more cruel and unjust than to command and necessitate men to labor, and yet deny them a right to

the only means by which labor can be performed? No such an unrighteous command was ever given on earth, even to the most abject slaves. Even Pharaoh, that embodiment of cruelty and oppression, never issued such a command. His command to the Israelites to make bricks without straw only added to their labor by requiring them to gather the straw for themselves, instead of having it brought to their hand. But what would have been thought of Pharaoh if he had commanded his slaves to make bricks without any material whatever! That would have been exactly the same thing as a command to labor without the necessary means. In other words, it would have been a command to men to do what is impossible as the condition of their life and welfare, as no man can labor without the necessary means. No such command could ever be given by our infinitely just and benevolent God and Father, hence the right of all men to labor is as evident and certain as that God is just and benevolent. Of the enjoyment of that right men may be deprived for a time, but of the right itself no power on earth can deprive them.

The denial of man's right to labor is therefore virtually a charge of cruelty and injustice on the part of God our Saviour, who is the very fountain and source of justice and benevolence.

We commend this argument written by a Presbyterian and published in a Presbyterian journal, to Presbyterians and all others who would, in the name of Him who bestowed human rights, interfere with the God-given right to labor on six days of the week, making not only this right, but the sacred right of conscience in the matter of observing a weekly rest day, dependent for their exercise upon the will of the religious majority. The human conscience is not subject to majority rule.

L. A. S.

THE English princess Ena, of Battenburg, is to be married to the young king Alfonso, of Spain. Being a Protestant, the princess must change her religion and become a Catholic before the sanction of the pope can be obtained for the marriage, and it has been prominently announced in the papers that the princess would take this step. Incidentally, the nature of the Catholic religion is revealed in the fact that it can be put on like a garment, to suit the exigency of circumstances, and as a matter of policy. The Catholic religion is a religion of submission to human authority and guidance in the place of that which is of God, and requires no change of heart. Christianity can not be acquired in this way, but comes only by the operation of divine agencies on the heart, in response to repentance and the exercise of faith by the individual. A person can become a Christian only by the co-operation of God with his efforts, which co-operation will not be given because it is desired by the individual in order to attain some other end, but only as the individual recognizes salvation as the end superior to all others, and makes every other consideration secondary to it. Christianity is an armor, but not a cloak.

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.

A Pilgrim and Stranger

Heb. 11: 13

A PILGRIM and stranger here sadly I roam,
But I look for a kingdom which is soon to come;
A home in that kingdom, a mansion secure,
If I but prove faithful, hold fast, and endure.

A pilgrim and stranger! Though foes should arise
To hinder my way to my home in the skies,
I'll meet them with courage, and ne'er be afraid;
While Jesus is with me, I'll ne'er be dismayed.

A pilgrim and stranger! I'll seek but to know
The will of my God, and thus daily show,
By example and precept, by word and by deed,
I'm striving his counsel and precepts to heed.

The shaking is coming; O who'll be prepared
To stand in the battle in the day of the Lord?
None but the true pilgrim, the stranger to earth,
Shall enter those mansions of heavenly worth.

A pilgrim and stranger, O then let me be,
And patiently suffer, my dear Lord, with thee!
Then with Abram and Isaac, those pilgrims of old,
I shall reign with the Lamb in the city of gold.

—P. H. Cady, 1862.

Lessons From the Life of Solomon—No. 19

In the Thoroughfares of Travel

MRS. E. G. WHITE

UPON the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people—a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint—the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul."

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The na-

tions of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man.

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy-seat.

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world.

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the sea-coast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified.

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, . . . on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almug trees, and precious stones."

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the short-sightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God.

Our Opportunity

To the church of to-day God has given the care of his vineyard. The workers of to-day are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine.

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world.

In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing-press, with its manifold facilities, is at our command. Bibles and publications in many languages setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world.

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination, seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light

that has blessed their own souls. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails.

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, their influence will be felt.

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High to-day must take their position in the great thoroughfares of travel, where they can meet people from all parts of the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the by-ways.

In the world-renowned health resorts and centers of tourist-traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth.

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world."

"Arise, shine; for thy light is come,

and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . I will make thee an eternal excellency, a joy of many generations. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

The Canon of the Bible

(Concluded)

The Canon of the Later Reformed and Anglican Churches

REPEATED endeavors were made during the sixteenth and seventeenth centuries to have the apocryphal books removed from the Scriptures. The Synod of Dort (1618-19), Gomarus, Deodatus, and others sought to accomplish it, but failed. The only success achieved was in getting them separated from the truly canonical writings and grouped by themselves. The Puritan Westminster Confession went further, and declared that they were of a purely secular character. The various new versions of the Bible, then being made, likewise placed them by themselves, apart from the acknowledged books, as a kind of appendix. The first English version to omit them altogether was an edition of King James's Version, published in 1629; but the custom of printing them by themselves, between the Old and New Testaments, continued till 1825, when the Edinburgh Committee of the British and Foreign Bible Society protested that the society should no longer translate these apocryphal writings, and send them to the heathen. The society finally yielded, and decided to exclude them (May 3, 1827). Since then, Protestants in Great Britain and America have given up the practise of publishing the Apocrypha as a part of Sacred Scripture. In Europe, also, since 1850, the tendency has been in the same direction.

The Church of England, however, and the American Episcopal Church do not wholly exclude them; certain "readings" being selected from Wisdom, Ecclesiasticus, and Baruch, and read on week-days between October 27 and November 17. Yet, when the English Revised Version appeared in 1885, though it was the special product of the Church of England, there was not so much as a reference to the apocryphal writings. The Irish Church, likewise, removes them; and the American Revised Version ignores them altogether.

The Apocryphal Writings Self-Condemed

From the discussion up to this point it becomes obvious how far apart Catholics and Protestants stand in reference to the size of the Bible. The natural question which arises in the reader's mind must be, What is the intrinsic value of these deutero-canonical writings which have stood so long upon

the border land, and which have become at last fully canonized by Rome, but are usually rejected by Protestants? What are their merits? What their defects? Why accepted by some and rejected by others? There is no doubt but that they contain many good moral teachings; that they supplement the history of Judaism and bring it down to the Christian era; and that many of the doctrines in the canonical Scriptures are to be found also in them. On the other hand, they contain practically nothing of value which could possibly assist in furthering the interests of Christianity. By their contents they are self-condemned. Here are a few only of the blemishes that might be enumerated:—

1. The Book of Tobit teaches the meritorious value of almsgiving; and is infused with quackery and puerility.

2. The Book of Judith approves of deception and falsehood, and treats a breach of the ceremonial law as a deadly sin.

3. The Book of Wisdom teaches the doctrines of purgatory, the pre-existence of the soul, and that the body is a clog upon the soul.

4. The Book of Ecclesiasticus forbids giving bread to the wicked, and advises to torture a malicious slave.

5. The Book of Baruch teaches that God hears the prayers of the dead, and predicts that the captivity shall last seven generations instead of "seventy years."

6. The First Book of Maccabees practically identifies Simon with the Messiah, and sees in the Maccabean rule the fulfillment of the hope of Israel.

7. The Second Book of Maccabees relates how the sacred fire upon the temple altar was miraculously preserved till Nehemiah's time; and how Jeremiah, when Jerusalem was destroyed, hid the tabernacle, the ark, and the altar of incense. It also describes an apparition which prevented Heliodorus from invading the sanctity of the temple, and teaches the doctrine of sacrifices for the dead. It even justifies, tacitly, the sin of suicide, and in conclusion lays no claim to inspiration.

In view of such blemishes, are we not forced to allow that these books are not only not equal in authority to the true canon, but that they are positively contradictory to the spirit of the Bible's teaching?

Concluding Remarks on the Canon

In conclusion, it has been shown that our Lord and his apostles used only the strictly canonical books of the Greek Version and none of the Apocrypha; that the canon of the Jews in Palestine corresponded exactly to the strict Protestant canon of to-day; that the early church taught theoretically the same view, but used a larger canon; that as an argument, however, usage proves too much; that Jerome advocated most strenuously a strict canon; that Augustine, while he wavered, distinguished, nevertheless, between the inspiration of the proto- and that of the deutero-canonical books; that down to the six-

teenth century there was a growing tendency to elevate the apocryphal writings to the rank of authoritative Scripture; and that the Council of Trent, for the first time in history, placed them on a level with Holy Scripture, as to both inspiration and authority.

It has further been shown how the Reformed Churches gradually discarded them, and how the Lutheran and Anglican Churches have always inclined to give them an intermediate position; in fine, it has been shown how that, on the basis of both history and of intrinsic worth, *the apocryphal writings are not entitled to a place of equal honor in the canon of Holy Scripture.*—Prof. George L. Robinson, Ph. D., in *The Bible Record* for October, 1905.

An Admonition for All Time

R. R. KENNEDY

"We need not say, The perils of the last days are soon to come upon us. Already they have come. We have no time to lose. We know not how soon our probation may close. Eternity stretches out before us. The curtain is about to be lifted. Christ is soon to come. Let the thought, the aptitude, the keen exercise of the brain power, be given to the study of the thoughts of God."

Sin darkens the mind, and dims the perceptions. Man is in great danger of being self-deceived. Alienation is the result of this condition, the fruits of which will manifest themselves in all the evils of insubordination and confusion. When these things obtain, how can all things be done decently and in order?

"Lucifer became dissatisfied because all the secrets of God's purposes were not confided to him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and lead them to disregard the direct commands of God." It is his plan to bring into the church unregenerate elements that will hinder all who desire to see the work of God advance by the co-operation of his saints on right lines. Methods will be instituted and plans carried out to advance the third angel's message which will be a reproach to the cause of truth. The church will be confused, and many caused to stumble and to become discouraged. These poor struggling souls must be sought out and instructed. Thus much valuable time is taken that should be given to those who have not received the light of the gospel message in its setting for the last days.

Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in his church on the earth, and to despise the authority of the church is to despise the authority of Christ himself.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit."

The pretentious foliage of the barren fig tree led our Saviour to search its branches from the lowest bough to the topmost twig for ripe fruit. Finding none, he uttered against it a withering curse. "While this was a symbol of the Jewish nation, yet the warning is for all time, to all churches and to all Christians."

"Prejudice is even stronger in the hearts of men now than in Christ's day." And to-day the servant of Christ, the reprove of sin, meets with scorn and rebuffs. "Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived." "He is an expert in quoting scriptures and placing his own interpretation upon passages by which he hopes to cause us to stumble." Likewise his followers, who are unstable, wrest the Scriptures to their own destruction.

Beloved, let us beware lest we be led away with the error of the wicked, and fall from our own steadfastness. "Purge out therefore the old leaven, that ye may be a new lump." "A little leaven leaveneth the whole lump." "If ye bite and devour one another, take heed that ye be not consumed one of another." "Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease."

"The followers of Christ and the servants of Satan can not harmonize." Evil men, like their leader, misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon Christ, so do his agents seek to malign God's people. "The tempter often works most successfully through those who are least suspected of being under his control." "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." "God is not the author of confusion, but of peace." If confusion has manifested itself, it is evident that Satan has had his agents among us to harass, perplex, and discourage the Lord's people.

To distinguish between the agents of Christ and Satan we have but to consider the fruit they bear. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouths." "In their mouth was found no guile: for they are without fault before the throne of God."

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

"Father, glorify thy name," was the keynote of Christ's life. If we follow him, this will be the keynote of our lives. If we submit ourselves to God, he will make our lives consistent with the truth.

He then will impart the power to glorify him. This power will not be given to glorify us, nor even to vindicate us. The question that will most concern us will be, Is it I? Charity for our brethren will hide a multitude of sins. We shall show by our works that we have entered into a covenant relation with God.

Wheelerburg, Ohio.

Accountability

WM. COVERT

THOUGH men are careless, yet none can be independent. All who come into the world must in some way pass the judgment bar. God claims jurisdiction over all. "All souls are mine" (Eze. 18:4) was written relative to the universal responsibility of men. Their actions are observed, and an account is kept in behalf of all.

"As the soul of the father, so also the soul of the son is mine." Each will be called to an account over his own record as an individual responsible to God for his conduct. The son may be saved and the father lost, or the father may be saved and the son lost, as one does not live or die in the other's stead. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18:20.

The apostle says; "None of us liveth to himself, and no man dieth to himself." The reason given for this statement is that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Rom. 14:7-9.

Man can not escape responsibility while he lives, nor does he settle his account with reference to the things he has done in his life by dying. For after death comes the judgment. "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. These scriptures teach that every man who either lives or dies, must be accounted for, and his destiny settled in the judgment. "So then every one of us shall give account of himself to God." Rom. 14:12.

We therefore conclude that no man comes into the world or goes out of the world unnoticed by the Lord. The Lord has a care for all, and loves all. He wishes all to come to repentance and be saved.

The Lord alone can pass an intelligent and impartial judgment upon all, for he only knows the full significance of all the things, great and small, that have influenced a life. His view is the only complete and perfect one—the view that sees all sides and all parts at the same time.

It should encourage us when we understand that the Creator, while knowing all with reference to us that has been, all that now is, and all that is to come, has done so much to save all.

Surely not one should fear to trust his case with the One who knows all things, and who will do all things well. In saying these things, no attempt is

made to define what future rewards and punishments will be. These must be left entirely with the Lord. It is enough for our present purpose for us to know that the Judge of all the earth will do right. But we do insist on the thought that none will be forgotten. We are also sure that no future probation will be necessary for any one, in order to provide a basis for the Lord to pass a righteous judgment upon any people or person. The case of each individual is in the hands of him whose understanding is infinite, and whose love and justice are perfection. What more can any one desire?

Chicago, Ill.

Printing for the Blind

L. N. MUCK

AGAIN we wish to call the attention of the people of God to the publishing work for the blind. The past summer we have been privileged to meet with a number of the churches in the Central Union Conference in behalf of the blind in this country. Wherever the work has been presented, the people of God have responded liberally, and have expressed a desire to see the work move on and to see thousands of our blind friends accept the message.

But while some have responded to this particular branch of the Lord's work, yet, my brethren and sisters, we are sorely in need of funds with which to carry on the work for the blind. The work is enlarging. Demands for literature are increasing. The blind everywhere are appealing to us for something to read. And we, in turn, bring them to you, and entreat you to unite with us in giving them the message due the world. Thousands are starving for the gospel, and yet we are compelled to retrench, to draw the line, and to refuse them that which would save them from the power of the enemy. We quote the following from the pen of Sister White, which should stir us to quick action, and cause us to sense the times in which we are living:—

"Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhoods; and all can give of their means for the carrying forward of foreign missions.

"There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfillment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God."

There are honest souls in every State in the Union perishing without a knowledge of the threefold message found in Revelation 14. We are told that there are many localities in this country which have not yet been worked. Yes, there are two hundred and fifty thousand blind people who have been overlooked. And yet this threefold message is to go to "every nation, and kindred, and tongue, and people." I believe that God is calling upon us to be eyes for the blind. We can do this only by giving them the everlasting gospel. I ask you, dear reader, not to turn a deaf ear to the cries of the blind. I plead for my people of like affliction. Opportunities to work for the blind are presenting themselves to us. Thousands are willing to study.

Finally, dear reader, let us fulfil the precious words of Isa. 35:3-6: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert."

Those wishing to donate funds to be used in carrying the message to the blind, may send their contributions to Miss Katie Coleman, the secretary of this work, at College View, Neb., and all funds will be turned over to the treasurer of the Central Union Conference.
College View, Neb.

"Without Ceasing"

H. F. PHELPS

THE writer once had the privilege of reading the "Memoirs of Sister Hannah Moore," who was a missionary for the Baptists, in Africa. In later years she accepted present truth, and died a Seventh-day Adventist. Her experience in praying "without ceasing" was very interesting. As it has been a help to me, and may be to others who are preparing for the coming of Christ, I will mention some things which show how her heart was constantly uplifted in prayer.

She tried to mingle prayer with every act in life. I am sure it must have been a help to her in her Christian experience. Suppose we also try to do this. The fruit will be good, the result highly satisfactory. How did she do it? In this manner:

In going for a walk, she would pray the Lord to walk with her. In washing her hands and face, she prayed the Lord to wash her in his precious blood. In disrobing, she would ask God to take away from her everything that was displeasing in his sight. In dressing her feet, she prayed that they might be "shod with the preparation of the gospel of peace." At one time she had the care of a very trying, worrying child. In this experience she would say: "Lord, let patience have her perfect work."

This serves to illustrate. It can be enlarged upon at our pleasure. It will prove a blessing. Try it. In these days of peril we must pray more. By this we shall be prepared for the still more perilous days that are surely coming.

Minneapolis, Minn.

Am I a Christian?

W. H. H. INGLE.

WE all shall do well often to ask ourselves the question, Am I a Christian? not, Do my brethren and neighbors think me to be a Christian? but, Am I one? Is my experience in the things of God a genuine one? In my home, is it known that within me there is an abiding presence able to keep me when tempted to speak impetuously, and to help me to properly represent him whose name we bear?

The Lord has made it possible for us to reveal in all our acts the divine nature. He partook of ours, that it might become possible for us to share in his. He can accept of no counterfeit. His divine life is genuine, and only genuine. The apostasy of much that goes under the name of Christianity today may be known by the following marks: worldly schemes for work, instead of free-will offerings (1 Cor. 13:3); worldly schemes for finances, instead of God's financial plan; worldly choirs to entertain, instead of saved people singing to edify; worldly fairs and festivals, in place of heavenly communions; worldly hilarity, instead of spiritual joy; worldly unity among members, instead of spiritual fellowship. These are the awful marks which demonstrate spiritual harlotry too wicked to name. Woe unto the watchman who does not warn of it. Rev. 18:1-5.

God teaches men through his Word, and it is the duty of those who study and learn that Word to communicate it to others. The things which they have heard and received are to be committed to faithful men who are able to teach others. 2 Tim. 2:2. Persons can not teach what they do not know; and as many Christians, and even professed ministers, know very little of the Word of God, they are not properly prepared to teach it to others. But people greatly need to be taught "publicly and from house to house."

Ladysmith, Wis.

"PATIENT suffering for Christ's sake is one of the highest possible tests of loyalty to him."



Be True

Be true, be ever true,
True to thyself and heaven;
Keep conscience clear as noonday sun;
Life's every task of duty done,
And every wrong forgiven.

Be true, be always true;
True, since the hours that fly
Convey the records traced below,
Of thoughts and deeds and words we
sow,
To register on high.

Be true, while time is thine;
The restless years that run,
Unfolding moments as they go,
Can know no pause or backward flow,
Till all of life is done.

Be true, for God is true;
He beckons thee to rest,
Where all is perfect, changeless, pure,
A heritage that must endure,
Where all the true are blest.

— R. Hare.

With What Shall We Feed Our Minds?

MRS. B. J. CADY

WE are admonished to keep the heart with all diligence, for out of it are the issues of life. And again we are told that as a man thinketh in his heart, so is he. Seeing that what we think upon has so much to do in forming our characters, how important that we feed our minds with the best mental food!

Literature of every description abounds in the world to-day. Some of it is vile, and much is light and trashy, and can not be food for the mind, any more than tobacco and liquor are food for the body.

Should we as Christians waste our time and weaken our minds in reading novels and stories of romance? Many of us have but little time to read. We can not read nearly all our own denominational works. Shall we spend the little time we do have in reading magazines and newspapers, and feeding our minds with the sensational accounts of murders, family troubles of noted people, etc.? This kind of reading usually takes away one's appetite for real, solid reading-matter. It cloyes the mind as rich food cloyes the appetite, and makes the beautiful story of redemption seem tame and uninteresting. The spirit of prophecy warns us on this point, as follows:—

"Works that do not decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the Bible. This word is the true manna. Let all repress the desire for reading-matter that is not food for the mind. You can not

possibly do the work of God with clear perception while the mind is occupied with this class of reading. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat?"

In my own experience, I have learned the truth of these words. When I was a young girl, before I accepted present truth, I spent much time in novel reading. I had no taste for such literature as the Bible, history, and religious works. Very naturally, my ambitions were controlled by false ideas of life obtained from what I read, and I felt a dissatisfaction for the duties and obligations of real life. But when I chose to serve the Lord, I put away such reading-matter, and have learned to love the Word of God for the spiritual life and blessing in it.

Some of our own people have a very limited understanding of the truth. They do not *search* the Scriptures, but spend most of their time perusing the newspapers and popular magazines of the day. If we would discern the deep, spiritual truths of God's Word, we must *search* for them as for hidden treasure. Some read the Bible and other good literature as they are in the habit of reading novels, and then because they have merely skimmed over the surface and do not see the point, they come to the conclusion that the author is wrong. If they would only take time to read carefully and to consider the matter, they would find it to be precious truth and food for the soul. But because they have contracted mental dyspepsia through improper reading, and their minds can not properly digest the truth presented, they conclude that it is not truth, and go on in their ignorance. The Spirit of the Lord says to us:—

"Let the truth of God be the subject for contemplation and meditation. Read the Bible, and regard it as the voice of God speaking directly to you. Then will you find inspiration and that wisdom which is divine."

If we do not love to study God's Word, then we surely have not yet learned to love God with all our heart, might, mind, and strength. We need to cultivate a taste for the Scriptures. But how can we when our minds and time are already fully occupied with worldly literature? We can help ourselves very much by keeping our homes free from questionable literature. When we see it before us, we are tempted to pick it up and read it, and it is also a temptation to our children. Why not discard it entirely, and supply ourselves and our children with our good, wholesome

literature, of which we have such an abundance?

In a talk at the last General Conference, Sister White said, "Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures." How true this is! Most of us are burdened with many cares which distract the mind, and have but little time to read. Why use that precious time in hurriedly reading this, that, and everything? Why not make it our first business to seek the kingdom of God and his righteousness? When we have a little spare time, and have not yet that day read any of God's message to us, would it not be well to make that first, and read some words of admonition, warning, or comfort from the Lord? Just one verse, read thoughtfully and given a personal application, will do the soul more good than a long chapter read hurriedly and with the mind constantly wandering away to other things. We need all the spiritual food we can get. Through the spirit of prophecy the Lord has told us, "The religious experience is to a great degree determined by the character of the books you read in your leisure moments." If we choose light reading-matter and neglect God's Word, it will be our eternal loss. So let us learn to feed on the Word of God that we may live and grow spiritually.

Society Islands.

Franklin's Maxims

THE following maxims of success are attributed to Benjamin Franklin, the two hundredth anniversary of whose birth occurred January 17. They are no less valuable now as rules of life than in his day:—

"Eat not to dulness; drink not to elevation.

"Speak not but what may benefit others or yourself; avoid trifling conversation.

"Lose no time; be always employed in something useful; cut off all unnecessary actions.

"Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

"Tolerate no uncleanness in body, clothes, or habitation.

"Be not disturbed at trifles, or at accidents common or unavoidable.

"Drive thy business; let not thy business drive thee.

"Early to bed, early to rise, makes a man healthy, wealthy, and wise.

"He that hath a calling hath an office of profit and honor.

"One to-day is worth two to-morrows.

"Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.

"Keep your eyes wide open before marriage, half shut afterward.

"They that won't be counseled can't be helped.

"A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last."

THE WORLD-WIDE FIELD

A Forward Move in Japan

W. D. BURDEN

KNOWING the benefit that has resulted from tent-meetings in other countries, we have felt for a long time that they would be a real help in the work in Japan. The need of a tent for this field was presented at a missionary meeting of the students of Healdsburg College, over two years ago, with the result that a nice little tent, twenty-two by thirty-six feet, was made, and donated to the Japan mission field. Ever since the tent reached us, I have been anxious to see it pressed into service; but for various reasons, we were not able to get it set up until last fall.

The city authorities were at first un-

Hearing our explanation, he said he would make it fifteen yen. Later, when he had heard more of our work, he said, "Well, I will not put a price on the land; you may pay what you wish." In settling, however, we paid him the fifteen yen, telling him we did not want to regulate another man's liberality, but if he wished to give anything, it would be thankfully received. He then paid us back ten yen, keeping only five. He said we were welcome to use the ground again whenever we wished.

These meetings were also made a kind of general meeting for our workers and members. Several were present from different parts of the field, and for their benefit we had two hours' special study every morning, while in the evenings



OUR FIRST TENT IN JAPAN

willing to allow the holding of such a meeting, because there had been some antichristian demonstrations in the recent troubles in Tokyo; also, I doubt not that they were thinking of how some of our young men opposed the army service not long ago, and feared that our preaching might be along that line. Permission was at last granted, however, and we pitched our tent October 25, and continued the meetings twenty days. We had secured the use of some vacant lots, about half a mile from our house, and only a few steps from two of the Tokyo electric-car lines. The man in charge of the ground at first asked us twenty-five yen (\$12.50) for twenty days' use of it. We thought that rather high, and explained that we were not going to use it for making money, as had those who used it before and paid rent at that rate.

we had preaching services for the public.

The city authorities delegated two police officers to be present at all our meetings, as a protection, and to take note of all that should be done. One of these men became deeply interested, and I hope he may sometime have the courage to step out on the side of truth. One day he was telling us how his fellow officers derided him, saying he must be becoming converted, for he acted so differently from what he did before the tent-meetings began. He confessed to us that he had been greatly benefited by what he had heard. The other officer was very cold and rigid, showing no particular interest, but he did confess that we were the first to hold a successful meeting in those parts, though it had often been attempted.

Our attendance was not large, there being usually about forty persons

present, about half of whom were our own people. The strangers who came paid good attention, and we secured the addresses of several interested ones. I think all who attended the meetings felt that they were a real success, and we are now planning to have the tent pitched in several places next season. Three locations have been chosen for this purpose, and between now and next spring workers will be placed in these fields, to prepare the way by scattering literature.

Last month I had the privilege, in company with Brother Kuniya, of visiting one of the camps of Russian prisoners. We went to distribute reading-matter, which had been sent to us for that purpose by the publishing house in Germany. There are about fifteen thousand prisoners in this one camp. We were much pleased to see the care they are receiving from their captors. They have very extensive grounds, comfortable lodgings, comparatively speaking, and many comforts and liberties. Surely Japan, in the care of her prisoners, has shown herself as capable as on the field of battle. The grounds were well kept. The men are classified, and given separate barracks, according to their nationality or peculiar religious beliefs. There were a number of chapels provided, so that the different sects might conduct their own religious services as they chose. We could only think how fortunate these poor fellows were in being taken prisoners, and thus escaping any further dangers and exposures on the battlefield. But of course it would be too much to expect that everything would be just right in a place of that kind. One of their greatest needs seemed to be something to read. It was pitiful to see how starved they were for reading-matter. When we began giving out the papers, they came running from every quarter; and as they thronged around us, begging to receive a copy, we at times had hard work to keep on our feet. What a splendid opportunity this would be for missionary work, if some one were here who could speak to the men in their own tongue. We found none to whom we could talk much, but we were glad to have a little reading-matter which they could understand. In the two days we distributed about eight thousand leaflets, papers, tracts, and pamphlets, and we pray that God will bless the seed sown.

The Lord is blessing the work in Japan, and from time to time we see fruit. To-day we were privileged to witness the baptism of one sister and two brethren, by Elder Field. We are thankful for the few whom we see coming out, but O we need so much the power of God's Spirit poured out upon this work! Remember us in your prayers, that God will give success.

Tokyo.

BUT for British laws, widows in India would to-day be burned alive on the funeral pyres of their husbands, as was formerly done.

Widowhood in India

MRS. G. A. BURGESS

"THE dark places of the earth are full of the habitations of cruelty." Nowhere is the truthfulness of these words more manifest than in the condition and treatment of widows in India. The very word "widow," which in Christian lands awakens the tenderest feelings of compassion in the hearts of men, in India is a synonym of sorrow, grief, shame, contempt, and degradation.

Widowhood is regarded as a punishment for sins committed by the woman in a former existence. Hence she is regarded as under the displeasure of the gods, and must spend the remainder of her life in hard and bitter penances, trying, if possible, to atone for her unknown sin. No sadder sight can be witnessed than to go into one of these Indian homes and see there, shrinking back from observation, a young woman with shaven head, her face wan and pinched with repeated fastings, her form clad in coarse garments, speaking volumes as to her attempts to make atonement for a widowhood for which she was never to blame.

When the husband dies, the beautiful, glossy hair of the wife must be shorn, as a sign of her disgrace; her bright-colored cloths are removed, and a coarse widow's garment is put on; her ornaments are taken from her; she must eat but one meal a day, and twice each month she must fast. She must never appear with others on the occasion of a marriage festivity or family gathering, as her presence would be regarded as inauspicious, and must shrink guiltily back if she crosses the track of any one, for fear of bringing ill luck to him. She must never think of remarriage, but is often made the family drudge, and is an object of suspicion and solicitude, lest she bring disgrace upon the family.

There is nothing in such a life to uplift them; there is much to debase them. Their only hope of escape is death, or, what is worse, a life of sin—an alternative which hundreds of widows choose every year in order to escape the sorrows of their widowhood.

The number of widows in India is about twenty-three million, which is more than one fourth of the population of the entire United States. The custom of child marriage, which is so prevalent in India, is responsible for this vast number, many of whom are girls, and never knew what it meant to be a wife.

In God's Word the most tender provision is made for the widow. His instructions are, "Ye shall not afflict any widow, or fatherless child;" and again, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." What comfort these words have been in times of bereavement to thousands of hearts in Christian lands; and in the light of these tender promises, this loving care, how awful the treatment of Hindu widows appears, and how strongly their sad condition should appeal to every Christian believer.

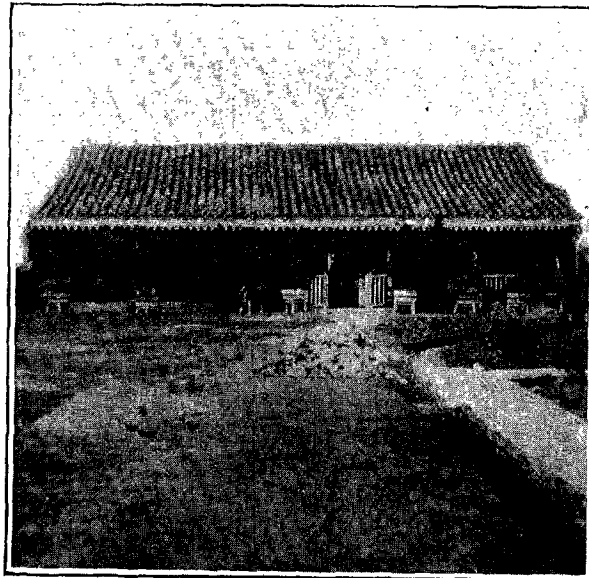
Calcutta.

A Word From Cuba

E. W. SNYDER

LEAVING New York by the Ward Line steamer "Morro Castle," we reached Havana, the capital of Cuba, after a sail of three days and a half. Here we received a hearty welcome from Brother I. E. Moore. This brother and his wife are the pioneer missionaries of this field, having come here in May, 1904, to engage in the work of nursing. Having had experience as a pioneer in Argentina, we appreciated meeting with some one who could make us acquainted with our new field.

To one accustomed to the cities and country scenes of Brazil and Paraguay, Cuba has very little that is new or interesting. One finds the same narrow streets studded with one-story buildings of the same architecture and roofed with round tile, in all these countries. One feature of Havana, however, especially impresses the stranger,—the frequency of English signs, everywhere giving evi-



A COUNTRY HOUSE

dence of American influence in the island. In fact, little inconvenience will be experienced without a knowledge of Spanish in most parts of Cuba, and judging from the number of Cubans who speak English, and from the fact that many wish to study it, this language will be more and more known throughout the country.

Notwithstanding American influence here, it is to be regretted that the "manana" methods still prevail in the business of the Cubans. We are told that owing to insufficient facilities at the custom-house for importation, it is nearly impossible to secure a consignment of freight within two weeks after its arrival here. While the volume of business is increasing by leaps and bounds, the same facilities remain that they had thirty years ago.

After spending a few days in becoming acquainted with Havana, we went to Bahia Honda, a place on the north coast, about sixty miles west of Havana. This is reached by boat once a week, and by several stages or *guaguas*. By

the latter way, owing to poor connections, it required more than twenty-four hours to reach our destination. It was a privilege to meet with the families of our people in that vicinity, and the Lord blessed in the services held. Soon after our return to Havana we left to visit the scattered Sabbath-keepers in the eastern part of the island. At Ceballos and La Gloria the meetings were much appreciated, and the hearts of the believers encouraged.

It was a privilege to become personally acquainted with our brethren in Cuba, who, as pioneers to hold up the truth, have gone out into the regions beyond. Our visit among them tended to enlist their help morally and financially in the upbuilding of the work in this needy field. From our observations as well as from the experiences of others, we believe that there are many of our brethren in the overcrowded churches of the United States who, by coming to Cuba, could not only improve their tem-

poral condition, but what is of far more importance, they could thus hold up the light of present truth in new communities which are now being settled with American people. Doubtless many afflicted with asthma, catarrh, bronchitis, and other maladies could be benefited by coming to this country, as these diseases seem to yield readily in this climate.

American colonization is being carried on to a considerable degree by large syndicates that buy up thousands of acres in a single tract at from three to five dollars an acre. After cutting the land up in small farms of from fifteen to thirty

acres, the land is sold at twenty dollars and upward an acre, according to location. In the western end the lands for the greater part are old plantations of sugar-cane, which, owing to their proximity to Havana, sell for fifty dollars and upward, but more fertile virgin soil in the eastern provinces, covered with timber, can be purchased for fifteen or twenty dollars an acre. However, judging from the rapidity with which the best lands are being bought up, in a few years it will not be nearly so favorable for one to locate himself to advantage, as the timbered land is limited in extent.

This fact is impressed on one as he rides over the Cuba Central Railway. For hours he may see only barren grass land with nothing green but scrub palms. Very suddenly, however, the scene gives place to a tract of fertile wooden land, and here are seen signs of progress and activity, of which a saw-mill and homes of settlers are the center. A good proportion of the Cubans, even in the towns, live in palm shacks, and it is not un-



THE FIELD WORK

common to find well-to-do Americans also living in a house of this description. I am informed that a comfortable one can be built for one hundred and fifty dollars. However, the greater part of the people from the United States build much on the same plan that prevails at home, at a cost of four hundred dollars and upward, according to material and size.

As so many colonies are in operation, they naturally come more or less into competition, and each one is seeking for advantages that will serve to advertise. We have received offers from several, giving inducements for an industrial school to be established by our people, one man offering to deed to the school forty acres of his best land, with the option of purchasing more at a low rate. Our school and sanitarium work is so well known in the United States that Americans in Cuba are anxious to secure these advantages for their respective localities.

In conclusion, we would say that we shall be glad to give any information or advice concerning this country that is in our power to give. There are numerous unscrupulous real estate men and sharks in all parts of the island, and our desire is to protect our brethren from these.

We would say, however, that what the cause of present truth needs here is a class who have a burden for souls, and though all can not go into the field to do aggressive work, yet by their influence and financial support, all can assist the work that is now struggling to gain a foothold in this needy field. We would enlist the prayers of all in behalf of the work here.

Apartado 35 Marinao, Cuba.

IN the Reformed Presbyterian mission at Takhing, Kwang-tung, China, the way the leaven works has been actually visible to the eye. A little village two days' distant is occupied by one family—an old woman of ninety being at the head, and her descendants to the fourth generation living about her. A man of the third generation went away to work, and was converted. When he came back, he was punished. But he stood firm, told his friends what the Lord had done for him, and prayed for them steadily. Then one of the fourth generation went away, and was converted. There were now two to testify and to pray. Next, two more of the third generation were converted, and there were four to pray. Last fall two more of the third and one of the fourth generation were converted. These then invited the missionaries to visit the village. Out of the forty persons living there, only one was still an idolater, and she was the aged mother of all. In April of this year some of the ladies of the mission succeeded in coaxing the old woman to learn the Lord's prayer, and while the volume of intercession grows, there is reason to hope that she, too, will yield her proud will.

Central America

PANAMA.—We have heard now from nearly all the field, relative to the week of prayer, and cheering reports come in. Some for the first time enjoyed this season. It has done more than anything else to fill our brethren and sisters with missionary zeal. We are glad to send a draft of \$68.75 for our annual offering.

I expect to start a tabernacle effort next week on the Canal Zone; but I feel the need of help, as my wife has had to leave the field, for a time at least, to regain her health. I rejoice to learn of the missionary spirit coming in among us so generally; for that is what is required to finish the work in this generation. So let us buckle on the armor, and push the battle to the gate.

I. G. KNIGHT.

West Indies

ST. THOMAS.—We are working as hard as our strength will allow, in order to get our church finished and return south, where we can be in closer touch with all departments of our conference work. This is a very inconvenient point for communication with the southern portions of the field, and it is very expensive in the way of postage, it being from five to eight cents for one-half ounce, according to distance. We hope to finish the building the latter part of December.

I am holding three public meetings in the parade grounds each week, besides the Sabbath services. These public meetings are well attended, and are creating an excellent influence in the city among many thinking people.

D. E. WELLMAN.

Ohio

CLEVELAND.—Our meetings during the week of prayer were deeply spiritual, and we had a good attendance. While our donation for 1905 was fifty dollars, for 1906 it was one hundred and twenty dollars, and in addition to that, when I read Brother Anderson's letter from Africa, a good sister said she would give a half year's support for another native worker, and in a few moments one hundred and twenty-five dollars was raised for the African work. Our Friday evening prayer-meetings have so grown in interest during the year that we can hardly close the service, and that, too, sometimes after a two hours' meeting.

I praise the Lord for the hearty co-operation of the members in every good work. We have a noble company of young people here who maintain regular young people's meetings and are doing a good work. We have a large live Sabbath-school. More than a score of good souls have been added to the church during the year, and we have been enabled to pay about eighteen hundred dollars on our church debt. We have had the efficient help of Sister Anna Rice as a Bible worker, and now Brother Moffatt has joined us in the strength and vigor

of young manhood. We are encouraged to labor on by the repeated Testimonies which vividly picture the great need of our large cities. The church is not only growing in numbers, but in unity; and we have reconsecrated ourselves to the work, and are pressing on to higher ground.

D. E. LINDSEY.

The Work in Southern Jamaica

A BRIEF account of the past year's experience in this field may be of interest to those who are laboring under like circumstances. In the month of January we arrived in this place (the parish of St. Elizabeth). For several weeks we searched in vain for a place to pitch our tent. With these unfavorable experiences, the outlook was very discouraging. Finally on the ninth of March we succeeded in locating in the district of Top-Hill. We had a good hearing at this place, and favorable opportunities to present the message to the people. We expected that our labors would be crowned with a larger company of believers, but we were disappointed. Many believed and were very friendly, but only three stepped out in obedience to the Word, one of whom has since fallen asleep in Jesus. The other two are still firm and zealous for the truth.

On the twentieth of July we removed to the district of Morning-Side. Here also we had a large attendance; but when we looked for fruit, we found none. We next made an effort in the adjoining district, but with no success. This was very discouraging.

On the twentieth of November we pitched our tent in the district of Bull-Savannahs. Since we began holding meetings here, our tent has been always more than full. As the words of truth are presented, the people drink them all in. The Spirit of the Lord has been brooding over the minds of the people, and quite an interest has been manifested. The year of anxious toil is now to be rewarded. The leading and most influential men of the district are deeply interested, and some are taking their stand for the truth. At present there are eight who have decided to keep the commandments of God. Let us never be weary in well-doing, for in due season we shall reap if we faint not.

HUBERT FLETCHER.

Cheapside, Jamaica.

South Carolina

CAMPOBELLO.—A good substantial work is being done at this place. A church of nine members has been organized here, and a church-school started. We have only seven students, but a teacher is employed, and is doing excellent work. The members of the Campo-bello church evidently believe in doing what they can to save their own children, and also in educating them for the Lord's work. They have no building for church and school purposes, so hold both in a private house. They,

however, desire to build a small chapel to be used for both purposes, and to this end have secured a suitable lot on which to build, and now have about five thousand feet of lumber on the ground. This little church has been lifting cheerfully and hard, but still lack one hundred dollars of having enough to build.

May the Lord direct some to come to this needy field and help us. The mission-school teacher that we called for some time ago, has come, and is doing good work in a school near Spartanburg, for which we are thankful. We have great reasons for thankfulness as we see God working for us. We feel to hasten our steps to carry the message to those not acquainted with it.

R. T. NASH.

Wisconsin

SPECIAL spiritual revivals were received at many places in the State during the week of prayer. Practical results of the renewal of consecration are appearing. Several who had not been willing to enter the field as canvassers have decided to go at once where the Lord has been calling them.

Special revivals were had in Bethel, Milwaukee, Poy Sippi, Green Bay, and Fish Creek. At the latter place word received a week ago from Elder H. W. Reed, who was conducting the meetings there, told of eighteen being added to the church, and the work was still progressing with interest unabated. At La Farge six were received into the church, and three others accepted the Sabbath.

The tithe and offerings are increasing largely. Much hope and courage is coming into the hearts of the remnant who are not being blinded and shaken out.

The educational work is doing well. The enrollment in Bethel Academy at the beginning of the winter term in the academic department reached eighty-four, and in the intermediate twenty-seven. The power of God was clearly manifest in the school during the week of prayer. Almost every one who had not formerly become a Christian made a start for the kingdom.

Seventeen church-schools are in progress, and two or three others open this week, while some are arranging for schools to begin in the spring. Our teachers in many of these schools are doing excellent work, not only for the children, but also for the youth and older members of the church.

A missionary institute to begin in Chippewa Falls, January 16, will train twenty or more workers in the English as canvassers, and a few as Bible workers. A Scandinavian school for workers will be conducted by Elder L. H. Christian in Milwaukee, beginning the middle of January.

The work at the Madison Sanitarium is prospering. The medical staff and experienced nurses are true to the message and the principles which have been revealed to the Seventh-day Adventist denomination through the spirit of prophecy. A new class is being gathered, and the conference is planning work for those who were recently graduated from the nurses' training class. Elder J. B. Scott is again at his post as pastor and Bible teacher, and the Bible study of the doctrine of the third angel's message is a leading feature of the training course. The institution is

owned and controlled by the Wisconsin Conference. Young people who can secure a place in the new class will find it a blessing. We need a few more. Address Madison Sanitarium, Madison, Wis., and receive a calendar. We are trying to make progress in all branches of the message. C. McREYNOLDS.

North Michigan

SINCE camp-meeting most of my time has been spent in visiting churches and working in cities where Bible workers are giving lessons. I am glad to report that the third angel's message is being received by people in this field. Within the last three months twenty-seven have been baptized.

In Munising, a small village in sight of the famous "Pictured Rocks" of Lake Superior, Miss Isabella Campbell has scattered many thousand pages of literature and given many Bible readings. At the time I was there, she had visited every home in and about Munising except three, and these she expected to visit at her earliest opportunity.

Although she has met with great opposition, and the ministers have tried to hold their members, five have taken their stand for the truth. One of these lived at Mancelona at the time our first camp-meeting was held there, and attended a few of the meetings. At this time she was visited by a Bible worker, but refused to take the studies. Soon after the camp-meeting she moved to Munising, and, remembering the visit of the Bible worker in Mancelona, decided that if another opportunity presented itself, she would accept such help. She made inquiry in this place for Seventh-day Adventists, and finding Sister Campbell, invited her to give readings at her house. This illustrates what just a visit will do for individuals.

There are many nationalities in this conference. The Finnish people enlist my sympathy because we have done so little for them. Their publishing house is located in our territory at Laleva. There are twenty thousand of these people in Hancock and Calumet, and we have only one canvasser to give them the third angel's message.

During my visit in the copper country, in company with a canvasser I called to see a Finnish doctor who has been somewhat interested in the truth. After some conversation about our work, he asked me why we made medical work and health foods essential to salvation. I told him that we did not, but he said, "You do, and I believe you should teach salvation through Christ, and not in such things." I tried to disabuse his mind of this, but could not until I learned that he had the "Battle Creek Idea."

After I assured him that we do believe in salvation through Christ, and that the medical missionary work of Seventh-day Adventists is the good Samaritan work, he told me that he had read "Great Controversy," and that it was filled with the real, genuine gospel that he had not seen in the denomination, viewing it as set forth by some of our professed leaders.

He seemed much pleased to know that Seventh-day Adventists, as a people, believed in the gospel as set forth in the Bible and as taught by the author of

"Great Controversy." People not of our faith are watching us to see the genuine gospel wrought out in our lives. S. E. WIGHT.

Report of the General Meeting at Guadalajara, Mexico

[Abridged from the report of the secretary.—Ed.]

THIS interesting and profitable meeting was held Nov. 3-12, 1905, in the sanitarium, which kindly gave us the use of its parlor and one other room on the second floor. The first meeting was held Friday evening, November 3, and consisted of a short Bible study and a prayer and praise service. Sabbath four services were held, all of which were well attended and characterized by an excellent spirit.

Sunday morning the business sessions began. From the report of the superintendent we note the following items: During the first nine months of 1905 the workers held 86 meetings, gave 177 Bible readings, made 323 visits, gave away 25,299 pages of reading-matter, and sold literature to the amount of 222.04 Mexican pesos, which are worth about fifty cents in United States money. During the greater part of the time covered by this report, there were only three or four persons employed by the mission. The tithe for the first three quarters of the year was \$2,330.48, which is a little more than the total amount received during the year 1904. *El Mensajero de la Verdad* cost \$683.27, and there had been received \$522.18, of which about \$130 was donations, and the rest proceeds of sales and subscriptions.

The treasurer's report showed that the finances of the mission were in a good condition, and that less had been drawn from the treasury of the Mission Board than in the previous year, and that more money had been raised in the field. Reports were rendered by the various workers.

Throughout the meeting five services were held daily, two of which were devoted to the hearing of reports and the discussion of plans, and three to Bible studies and devotional exercises. All the meetings were in Spanish except one, the meeting at 3 P. M., which was always in English.

One sister was baptized and united with the Guadalajara church. The ordinances were celebrated the last Sabbath of the meeting, and the Lord came very near by his Spirit. One person who had not taken part in the ordinances for several years united in the service to the great joy of all.

There were present at the general meeting about thirty persons, and as some came from Mexico City, and others from Monterey and San Luis Potosi, it was the most representative meeting ever held in the field. In addition to the money raised for the literature fund, \$112 was given to the Southern fund, and \$373.19 tithe was paid into the treasury.

The meeting was a source of encouragement to all who had the privilege of attending, for the reports presented showed that real progress had been made in reaching the Mexican people with the third angel's message. Six workers under the employ of the mission went out from the meeting with new courage and zeal to push the work, and those who are not thus

employed as paid workers give us their assurance of hearty support financially and in every other way.

MIGUEL S. PLACENCIA,
Secretary.

Africa

THE KAFFIR AND SOMABULA MISSION.—The work in Kaffir land has not advanced as rapidly as we had hoped it would. Chief Kama promised us that by last March or April he would give us a mission site, but circumstances have

Fully two hundred attended the Sabbath-school, and were taught by eleven teachers. The offering was taken, which amounted to \$5.30. One person who had no money came the next day with a little basket of grain as his offering. The natives take a real interest in helping to raise the necessary funds to start Sabbath-schools in other places. In the last six months this school has donated \$21.04 toward the Kaffir Mission, for which we are thankful.

At the close of the Sabbath-school we went to the river and held our service under the trees. Elder Armitage presented Christ as the Good Shepherd, and urged them to hear and follow him. I tried to hold up the Saviour as the Great Physician who only could heal them from their sins. Following these addresses, each of the candidates gave the reason of his hope, and exhorted the people to turn to the Lord. The wild bush rang as they sang, "Say, fa-

ther, will you meet us?" It was a beautiful sight to see these young people buried with their Lord in baptism. At the close of the Sabbath we celebrated the Lord's supper, and the next day organized a little church of nineteen members.

Lord has blessed Brother and Sister Sturdevant in their labors at this place. They now have fifty-four boys and girls in the mission home, and many more are knocking for admittance, but our funds will not permit us to receive others at present. A real interest is being awakened among the natives in some sections by our native teachers as they labor among the people. At one place the natives are calling upon the teachers of other denominations to give them Bible proof for Sunday as the Sabbath. On another farm two of our teachers were expelled by the owner, because the natives would not work on the Sabbath. We find here the same conflict over the commandments of God as elsewhere.

For several years the brethren at this mission have been planning to build a church. Last year, during the winter season, the bricks were made and burned; and this year the building has been erected. Having no money with which to employ a mason, the brethren decided to do their best to put up the church, although they had previously no experience in putting up a brick building. The Lord blessed their efforts, and now they have a neat, comfortable church twenty-six by forty-four feet. The young men assisted in the brick work, and did the plastering, which is a credit to the mission. The schoolgirls and native women spent many days in putting down a native floor. They take the black earth found in the ant-hills, then moisten and pound it down hard, and rub it till it shines. They did excellent work. The foundation of the house was laid in cement, and the roof was made of corrugated iron; hence there is but little danger from the white ants, which are so destructive to our buildings.

The day set for the dedication was Sabbath, November 18. The people were invited, and a large number came, filling the building to overflowing. A Sabbath-school lesson from the twenty-sixth chapter of Matthew was taught them by



THE BAPTISM AT SOMABULA

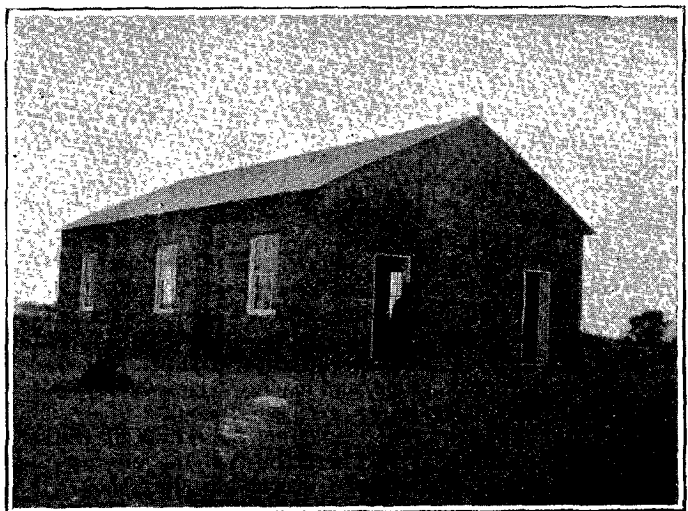
been such that he has not done so. Recently we visited him again, and he promised to help us in a short time. Early in 1906, we shall take up the matter in earnest, and find a suitable location as soon as possible. Our Sabbath-schools have donated liberally toward this enterprise, and now we have some funds with which to begin work. If it is the Lord's will for us to secure a location of Kama, we shall be thankful; but, not knowing what is for the best, we trust God either to open or to close the way before us, and we will go the way his providence indicates.

The work at the Somabula Mission is onward. It has been but little more than four years since this mission was opened; and during this time nearly one hundred young people have learned to read their Bibles, and fully as many profess to have accepted Jesus as their Saviour. It is true that some of these do not have a very high idea of Christianity; but when we remember that only a short time ago they worshiped stones and snakes, we see a great change. In some villages many of the people refrain from work on the Sabbath, and thus little by little they are learning the ways of the Lord. This fills the hearts of the missionaries with courage and hope.

When we arrived at this mission, we found a class of eleven young people well instructed and accepted as candidates for baptism. Sabbath, November 11, was the day set for the service, and a good day it was for this mission. A large company of people came together, and among them were the eight young men whom we baptized over two years ago. It was encouraging to see all these young men still striving to serve the Lord. They have had their trials, and have made their mistakes, but all expressed a desire to be faithful to the Lord.

Among those baptized was a young man who first came to the mission when it started. He had been away to work, but had searched and found a place where he could keep the Sabbath. Another came from Barotseland, and is a faithful, studious boy. He hopes to be a light among his people some day. Four others, who were baptized, are from Nyassaland. Two of these have traveled as far north as Lake Tanganyika, and know the country and the languages spoken. Some day they hope to join a missionary and return to labor among their people. We thank the Lord for these young men, and hope the way will soon open for some one to take them and open work in that far-away country. Their ability to speak the English and the native languages makes them of great value to the one who may go there to labor.

CHURCH DEDICATION AT THE SOLUSI MISSION.—We arrived at this mission, and remained over two Sabbaths. The



THE NEW CHURCH AT SOLUSI

fourteen teachers, and then followed the service of the day. Elder Sturdevant gave a short address presenting the love of God, and exhorted the people to believe and obey the gospel. The writer followed, calling their attention to the little temple we were about to give to the Lord for his service. We assured them that God accepted the gift, but he desired most of all that they would dedicate their

bodies to him that they might be temples of the Holy Spirit. The Spirit took these truths home to their hearts with convincing and convicting power. Tears flowed freely. The believers were called upon to renew their consecration, which they did, and then a large number of others gave themselves to the Lord. This was one of the best meetings with the natives I ever attended.

We then spent four days with Brother and Sister Sparrow at the Mkupavula Mission, where they are doing self-supporting work. We believe that the Lord accepts their efforts to serve him. After a few more days at Solusi, we started for Cape Town. As we passed over this long stretch of country in which we have done nothing, it made us long to see the message going to this people who sit in darkness and the shadow of death. O, how long must they wait?

We spent three days with the church at Kimberley, and held three services with them. Two persons were baptized and united with the church. This was the first Seventh-day Adventist church in South Africa. Although some have fallen by the way, still the light shines out to the people, calling their attention to the truth of the soon-coming Saviour and the necessity of getting ready for that great day. W. S. HYATT.

General Meetings in South and North Dakota

RECENTLY I spent some time in South Dakota, attending general meetings. At Beresford a church building was dedicated. A church of sixteen members was organized at Woonsocket, and a church building was dedicated. This is the place where the camp-meeting was held last season. These buildings were dedicated free from debt. A general meeting was held at Bristol. I also spent about one week at Artesian, with Brother C. M. Clark, where a new company of Sabbath-keepers had been raised up the past summer. Here a good church building is nearly finished, which will be dedicated in the spring, when a church will be organized. Elder C. A. Burman and other laborers of the South Dakota Conference were with me at all these meetings, and took an active part in them. These were seasons of rich blessing and much encouragement to all in attendance. I spent the week of prayer with the church at Minneapolis, Minn. This was a precious season.

The annual meeting of the delegates of the North Dakota Conference was held in our academy at Harvey, December 27-31. The school suspended its regular work during this time, and teachers, students, and delegates enjoyed the meetings of the conference together. Many said that this was the best conference they had ever attended. It was a season of refreshing. The business was done with dispatch, and much time was given to Bible study. Brethren J. C. Kunkel and J. S. James and the writer were the only laborers present from outside the conference. The Bible studies and the business of the conference were nearly all translated from the English into the German language. Elder J. G. Walker was unanimously re-elected president of the conference.

As a result of faithful labor on the part of ministers, and the Bible studies

on the tithing subject in the Sabbath-school lessons, the past season the tithe of the conference had largely increased. The conference treasurer reported having received \$10,884.72 in tithe during the past year. This was an increase of \$5.13 a member over the amount paid the previous year, making \$14.63 per capita for the last year. The conference voted to donate one thousand dollars of its surplus tithe to the General Conference for the work in foreign fields. It was also voted to donate fourteen dollars a week for the support of a German laborer in the city of Philadelphia. This was gladly done by the delegates.

At the closing meeting Brethren E. H. Huntley and Christian Sulzle were set apart to the work of the gospel ministry by ordination. All felt that the conference was a success, and that it was a real blessing to the school.

At the close of the conference, in company with Elder Lars Neilson I visited the Scandinavian church at Kenmare. Although our stay was not long, the meeting was greatly appreciated by this dear people, who felt to renew their covenant with God, and to move forward to the kingdom.

In company with Elders Walker and Neilson and others I attended a general meeting with the Germans at New Home. This church has a membership of about eighty. Our meetings began Friday evening and continued three days. Considerable time was spent in institute work, such topics as the Sabbath-school, Health and Temperance, and Missionary Work receiving special attention. This church has a large number of children and youth. They have a church-school with forty-one students in attendance. The brethren felt much encouraged, and regarded the meetings as a great blessing to all.

R. A. UNDERWOOD.

"The Ministry of Healing"

THE tenderness and sweetness of this medical missionary book are truly refreshing. There is nothing technical, nothing professional, about it. It is so practical, so fragrant with the spirit of the great Medical Missionary, that it throws a new light over the whole medical missionary movement in Christ's time, which is to be repeated in our own day in the lives of his representatives and messengers. Love, hope, blessing, shine out from every page. Healing for the troubled, despondent soul, for the weary, harassed nerves, for the body, weak and lame and full of pain, is here.

How blessed it is to live in a time when God speaks by his Spirit to his people! The simple, sweet old story of the love of Jesus and his power to save to the uttermost is here. I thank God for this book. It is so appropriately illustrated that it is easy to show at a glance what it is to those who need it; and who in this sin-sick world does not need it?

It seems to me that this book would sell more easily than any other that has ever been published, and this is saying much, for through the spirit of prophecy the Lord has surely placed in our hands a wonderful literature.

An elderly gentleman, a deacon and leader in the Methodist Church, came to our tent-meetings with his wife, who

had lost her sight several years ago. Both husband and wife believed in God and his power to heal, and were praying, and still are, that the tender Saviour will touch the eyes that are blind, and restore again the gift of sight. "Ministry of Healing" was loaned to this friend, who read it to his wife. He said, "It is the best book I ever read. I read it to my wife, and we both wept over it. Tell me where I can purchase one for myself, and I will go and buy it at once. I must have one of my own."

There are many others, I am certain, who will not need to be urged to purchase this refreshing presentation of the life of the blessed Healer, of the true Medical Missionary, who spoke not in technical language mysteries which he held in his grasp high above the heads of the common people, but who came near to men in sin and in pain, and brought them refreshing, healing, and life.

What a mighty work can be done with this book, and our medical institutions receive the benefit financially and spiritually. What a mighty power will our own people become when each one realizes in his own life the working of the Spirit that inspired this book, and is a living representative of Christ, who by his Spirit lives with us still, healing, comforting, and saving, now and eternally. J. S. WASHBURN.

A Week's Work in Jamaica

THE evenings of August 8 and 9 found us with the tent at Crosse, where Brethren Hall and Durrant were just creating an interest in the message. We were glad to meet with the Bird's Hill company during the day of the ninth.

The next day we held quarterly meeting at Waterlane. If this little company stands faithful, others will yet be added to their number.

The two days following were spent with the Portland company. Five of our sisters from this company were fined 9s. 6d. each, for carrying stones on Sunday to the place where they were building a church. The judge threatened them with much severer fines if they are brought before him again for a similar offense.

Thursday and Friday we had some precious meetings with the Grove Town church. The Lord came very near in the ordinance meeting. The following Sabbath was profitably spent with the Font Hill brethren. A few of this company do not sense the time that is now upon us, and are reaching out after the world. Sunday and Monday the Lord blessed in the quarterly meeting at Trinity Ville. All were of good courage. J. B. BECKNER.

Canvassing in Arizona and New Mexico

I CAN say, to the praise of the Lord, that marvelous success has been granted me. I began a long canvass about the last of August. I went East in September and returned in October, losing about one month's work. I stopped canvassing about two weeks ago. In ten or eleven weeks the Lord gave me over one thousand orders for books, helps, etc., or about three thousand dollars' worth, besides about five hundred small

books, or from three hundred to five hundred dollars' worth,—a total of fifteen hundred or more orders, or from thirty-three hundred to thirty-five hundred dollars' worth.

Among these orders were many for that grand book, a veritable treasure vault of truth, "Patriarchs and Prophets." This is one of the three books which the spirit of prophecy has specially stated should be placed in the hands of the people at this time. In this work things are revealed that mortal man never had opened up to him before. How valuable and important is this instruction! I was granted divine aid also in selling many copies of that precious dedicated volume, "Christ's Object Lessons." I pray that God may bless the seed sown, and in that great day of final awards there may be seen a multitude of sheaves for Christ.

WALTER HARPER.

The Boulder (Colo.) Sanitarium Training-School

THE rare, clear air of Colorado is a tonic to the body. Not less a tonic, but to the soul, I found the earnest spiritual atmosphere about the Boulder Sanitarium. They have their trials, of course,

days, and several have in mind pioneer service on the home frontiers. The graduates were Brethren Egner, Herboltzheim, and June, and Sisters Harriman, Herboltzheim, McDonald, Daisy McPhee, Florence McPhee, Nesmith, Phillips, Reid, and Talbott.

In behalf of the Colorado Conference Elder Zeigler presented all graduate nurses and physicians of the sanitarium with missionary credentials, in recognition of the fact that medical and evangelistic workers are engaged in the one common cause of pressing the triumphs of the third angel's message, which this denomination has been raised up to carry to the world.

It is plainly to be seen that the Lord has blessed the management of this institution as it has sought to come wholly into line with all the instruction that has come to us regarding denominational issues and enterprises. After all, the strength of every feature of our work is not in methods, as such, but in the power of the living God, which must vitalize and energize every facility or enterprise that operates for the building up of this advent movement.

I appreciated the privilege of associating with the workers in Boulder. Their eyes are upon the fields. The

Field Notes

At Leach, Tenn., four persons were baptized by Elder W. R. Burrow, December 31.

ELDER T. W. FIELD reports an addition of eight to the membership of the church at Madge, Tex.

A RECENT report from Lodi, Cal., stated that a new church building was ready for dedication at that place.

Six adults have been won to the way of commandment-keeping under the labors of Brethren Fillman and Bonde, near Hastings, O. T.

MRS. A. C. HEATON reports that as a result of her work with *The Family Bible Teacher* and Bible readings, at Oklahoma City, "three are keeping the Sabbath, and others are interested."

ELDER S. J. HERSUM reports from Maine: "The work in the State of Maine seems to be reviving. Eleven have recently begun to keep all the commandments. Five were baptized last Monday. Four united with the Portland church, and one will unite with the Fal-



FACULTY AND GRADUATING CLASS OF 1905, OF THE BOULDER SANITARIUM TRAINING-SCHOOL

but in the week I spent recently in Boulder, I found in the institution an earnest band of young people, committed to this third angel's message, and desiring to serve this cause wherever their service will count most in building up the special work for this time.

The graduating exercises for the class of 1905 were held in the Boulder church. Elders F. M. Wilcox, J. L. Shaw, Watson Zeigler, and H. M. J. Richards, and myself were present as representatives of the ministerial work, to welcome the new nurses as new recruits in the missionary army, while Drs. Lindsay, Herr, and Knox represented the medical staff of the sanitarium that is sending these young workers forth into the field of service.

The graduating class was composed of twelve young men and women, sturdy and hearty, and consecrated to the work of the Lord. I believe some of them will be found in other lands one of these

family has set out to raise several hundred dollars this year for the support of a worker in India. Best of all, however, was the settled purpose of this family of young people to give their own lives to this service that is to bring the coming of the Lord. The Boulder Sanitarium has an ideal location. It is just the right size for a training center, it seems to me. May God's continued blessing make it and keep it all that it should be in these days when an army of workers must be trained and sent forward to meet the final crisis in the great controversy.

W. A. SPICER.

In a report of the year's work in Minnesota, Elder H. S. Shaw says: "During the past year aggressive work has been done at Senjen Detroit City, Two Harbors, Duluth, Stillwater, Minneapolis, Herman, Holmes City, Eden Valley, Kasota, and other places."

mouth church. Two of the brethren have recently entered the Bible work, and we expect to have two or three more at work in the near future. One brother has offered to take his team and circulate the reading-matter that the brethren will furnish him. He does this at his own expense."

SINCE the dedication of the new church building at Washington, Pa., a course of meetings has been held there by Elder C. S. Longacre, of the result of which he says: "On Sabbath, December 23, we held a baptismal service in which five were buried in the watery grave and rose to walk in newness of life. On Sabbath, December 30, at the quarterly meeting these five were received into church fellowship, together with five others who were taken in on profession of faith. There are others who express a desire to join, and will be added to the list in the near future."

Christian Liberty

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

The Petition Work in Ontario

IN five days last week, a brother got three hundred signatures against the enactment of more strict Sunday laws in the Dominion. His experience is thus related:—

"I ask, as soon as the conversation will admit, 'Do you want stricter Sunday laws enacted by the Dominion Parliament?' The answer usually is 'No.' Then I say, 'I am circulating a petition asking the Dominion Parliament to leave the Sunday law as it is, and I desire your signature.' I nearly always secure it, too. Then I hand out a tract, and with a Good-by, say, 'I will look for the next signature.'"

"Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation." — *Mrs. E. G. White*. This is our time to scatter the literature. Our church-members should be scattering our religious liberty tracts, and others, too, everywhere. This is the time for the servants of God to be endowed with power from on high, and with their faces lighted up, and shining with holy consecration, to scatter the rays of light everywhere. He sends his angels with his children while engaged in this work.

A. O. BURRILL.

That Proposed Anti-Polygamy Amendment to the Constitution

INTERESTING information has come to us since the publication of the last issue of the *Review*, regarding the proposed anti-polygamy Constitutional amendment.

It has developed that the campaign which has been carried on by the National Reformers to secure a religious clause incorporated into the proposed anti-polygamy amendment to the Constitution has been aimed at something which had no real existence.

The following is a statement of the matter by the chairman of the Judiciary Committee of the Senate in response to an inquiry concerning the question:—

"In reply I beg to inform you that no such resolution was brought before the committee, nor was the committee instructed to introduce at this session of Congress a form of amendment for polygamy. So far as my information goes, on Feb. 22, 1905, Mr. Dubois introduced in the Senate a resolution to instruct the Committee on Judiciary to prepare and report within thirty days after the beginning of this present session of Congress, a joint resolution providing for the prohibition and punishment of polygamous marriages. This resolution was never acted upon by the Senate, nor was anything done therewith, except on Feb. 28, 1905, a speech was made upon the resolution by Mr. Kearns, of Utah. This is the last indication I have that anything whatever was done with the resolution."

It appears from this explanation that the introduction of this resolution in the

fifty-eighth Congress was made for the purpose of making a speech on the subject, but there was no motion to adopt, so the resolution was never acted upon.

We are glad to say that, notwithstanding the fact that the National Reformers were beating the air in their campaign, we were not opposing something that was imaginary, but a real thing; for these so-called reformers were attempting to mold sentiment both in and out of Congress in favor of the object which they have sought so many years.

We believe that the efforts which have been put forth by the Religious Liberty Department against the proposition of the National Reformers to secure a religious clause in the Constitution will be effective.

K. C. RUSSELL.

National Reform Literature and Significant Acknowledgments

IN a new book just published, entitled "Sabbath Laws in the United States," by R. C. Wylie, D. D., every Sunday law in every State of the Union is quoted, and is traced back to the colonies, from the colonies to the Act of Charles II of England, and from England the Sunday laws are traced through the divisions of the Roman empire, and from these divisions to the edict of Constantine issued in the year 321 A. D., which the "Reformers" acknowledge as "the first Sunday law."

Besides this positive proof on their part that Sunday laws originated in the papacy and paganism in the fourth century on this side of Christ, they set forth some interesting facts concerning the exemption clauses in these statutes, which are designed to protect seventh-day observers, and which reveal the dragon voice toward those who refuse to worship the beast and receive his mark.

From the first page of this book I quote the introduction to the Sunday law of Charles II as follows: "At the time of the outbreak of the Revolutionary War the law known as the Twenty-ninth, Charles II, Chapter VII, enacted in 1676, was the Sabbath law in force in all the American colonies. In legal circles it is regarded as the immediate historical antecedent of all our present Sabbath legislation."

The author then quotes the Sunday law of Charles II of England, and states: "This, with a few supplementary sections, is still the Sabbath law of England," and "in a few of our States, Sabbath laws are still modeled after the Act of Charles II."

"Legislation for the protection of the first day of the week as a day of rest may be traced back, through the history of the various nations into which the Roman empire was divided, to the edict of Constantine, issued in the year 321 A. D., which is often called the first 'Sunday law.' One very important point of difference is to be noted, however, between English and American legislation and legislation in Continental Europe. In the latter there is but seldom any reference to a divine warrant for Sabbath laws, while Sabbath laws in England, especially from the Reformation period, and in America from the planting of the first colonies, have been based upon the law of God. From this it follows that in our country no other day than the

first day of the week is regarded as possessing a sacred character. We have a few holidays, but no other holy day than the Lord's day. It follows likewise that the day thus recognized among us as holy and protected by law from desecration is a vastly different thing from a continental Sunday."

What an acknowledgment this is on the part of the "Reformers" that they are upholding an institution that was born in paganism and cradled in the papacy. What an admission that the ancient Sunday laws after which our present Sunday "laws are still modeled," lacked because they were not "based on the law of God" and made no "reference to a divine warrant." Why be surprised at this difference when the original Sunday law was drafted by a pagan ruler for pagan subjects only to do homage to "the venerable day of the sun," dedicated to the sun-god? They knew that there was no divine warrant for such legislation, and no amount of modern legislation will ever change a wolf into a sheep. The best they can do is to clothe the wolf in sheep's clothing, but he is still a wolf.

The author in referring to the exemption clause of Maine and other States, which exempt from the law those who keep the seventh day, shows forth the true spirit of religious intolerance that is back of the National Reform Association.

The Maine exemption clause reads thus: "No person conscientiously believing that the seventh day of the week ought to be observed as the Sabbath, and actually refraining from secular business and labor on that day, is liable to said penalties for doing such business on the first day of the week, if he does not disturb other persons."—Section 28. Now note the comment by the author: "The law of this State is deserving of high praise. The exception, however, in favor of those who observe Saturday goes too far in allowing them to do business as well as to labor on the Lord's day" (Sunday).

Concerning the Sunday laws of Michigan and their exemption, he says: "With the exception of the liberty allowed to Saturday-keepers both to labor and to transact business on the Sabbath [Sunday], this law is of superior excellence." Concerning the exemption granted by Connecticut, he says: "The law of this State is defective in permitting those who observe the seventh day of the week as the Sabbath to engage in both business and labor on the Lord's day [Sunday]. In other respects it is an excellent statute." Similar remarks are made concerning each exemption clause. We do not quote this to give an idea that we are in favor of exemption clauses any more than of the Sunday laws, but to show the real spirit that actuates the so-called "Reformers."

This is shown still more clearly in the following remark: "In 1886 the Supreme Court of Arkansas, in *Seales versus State*, upheld the constitutionality of the law whether or not it excepts from its operation, either wholly or in part, those who keep another day. The court said: 'The law which imposes the penalty operates upon all alike.'" Note the "Reformers'" approval of such a course: "There are few States whose Sabbath laws deserve more praise and less criticism than that of Arkansas."

This work contains, besides the Sunday laws of the States, colonies, and the nations of the Roman empire, more than three hundred judicial decisions in favor of or against Sunday laws. It "has been prepared under the direction of the National Reform Association," and a large edition is to be issued by the association, and "sent to all editors for review, placed in all libraries, and put in the hands of State legislatures when measures affecting the Sabbath [Sunday] are pending before them." It was also resolved to put the work "in the hands of the bench, the bar, and the ministry." The organ of the Reformers calls the book "the most important work ever undertaken in the cause of the Sabbath by this association."

From this we can clearly see that the thirteenth chapter of Revelation will soon have a complete fulfillment to the letter, and God's commandment-keeping people will be put under the ban of merciless measures. May none imagine that the enemy is asleep. While we are sleeping, he sows the tares and sets his snares. May we awake to issues we shall be compelled to face in the near future.

C. S. LONGACRE.

A Sunday Crusade in Walla Walla, Wash.

WRITING under date of December 12, Elder A. J. Breed says: "A movement is on foot to bring Sunday to the front here in the West. The city of Walla Walla has begun a crusade for Sunday enforcement. It began with a campaign against the 'Sunday' saloons. Last Sunday all the saloons of the place were closed. Next Sunday they expect to close the livery stables and the restaurants as far as possible. The question of religious liberty was presented to the College Place church, and over one hundred and twenty dollars was raised to place literature in the hands of the people. Thus the work is moving."

Politics and Sunday Laws

The following question was submitted to the two mayoralty candidates in Winnipeg, Manitoba, by the Lord's Day Alliance: "Will you use your best efforts to enforce the Sunday legislation?" While both candidates answered in the affirmative, yet the one who was elected expressed himself thus: "I will use my best efforts to see it [Sunday legislation] carried out, and also use my influence to get more stringent laws enacted in this respect."

The Methodist Municipal League submitted a similar question to the mayoralty and aldermanic candidates. It was, "If elected, will you support the enforcement of the laws against Sunday trading?" Written replies were received in the affirmative from all those seeking office. Thus we see that every man who was elected to office in this large and rapidly growing city has given his written pledge to work for, support, and enforce Sunday legislation. And, too, we see that the active, aggressive parties in this matter are professed Christians. The churches are clamoring for the strong arm of civil law to enforce their religious belief. "The religious persecution of the Dark Ages began by the legislating on religious questions. Overzealous religion-

ists believed that religious legislation was necessary to protect and advance the cause of Christ. They argued, just as people nowadays, that 'God's will ought to be made the law of the land.' But it was 'God's will' as interpreted and enforced by the majority that put to death the early Christians, as well as the untold millions of the Dark Ages."

Now is the time to scatter broadcast religious liberty tracts and literature of all kinds. The people need to be enlightened, for many know not the meaning of these things. W. M. ADAMS.

Worthy of Emulation

"Whereas, The determined and systematic efforts of the enemies of personal liberty, as shown by recent developments, indicate clearly that a great crisis is just before the people of God, and,—

"Whereas, We as a people need a better knowledge of the principles underlying both civil and religious liberty, also a better supply of literature treating upon these principles, therefore,—

"Resolved, That we as workers and members of the Eastern Pennsylvania Conference study carefully and circulate freely our religious liberty literature; and that we co-operate heartily with the Religious Liberty Bureau by carrying out its plans."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Bible in College Work

THE greatest thing in education is moral character. The basis of moral character is responsibility. Every man is responsible to his fellow men and to society; and all are responsible to their common Creator. This sense of responsibility to God is recognized in the constitutions of many of the States, in the judicial oath, and by the overwhelming consensus of public opinion. Therefore whatever tends powerfully to strengthen the sense of moral obligation and responsibility in the human breast is worthy of a large place in education.

The mighty truth of moral responsibility is nowhere else so clearly and forcibly set forth as in the Bible. It is taught therein by precept and illustration. It is assumed from Genesis to Revelation. It exhales from every page of the sacred volume. Hence the Bible, embodying the best instruction and the best illustrations in regard to moral responsibility, should be and is the best text-book upon this most important subject.

And since this best book upon this most important subject is, and by the rights of religious liberty ought to be, excluded as a text-book from schools supported and conducted by the state, it follows that this book ought to hold a more prominent place in the private colleges of the land; for these colleges are nearly all of a denominational character. They exist largely to promote the ends of the denominations that establish and support them. These ends they find in the Bible. The Bible should

therefore be prominently taught in these colleges. If it is not, if the subjects taught are practically the same as those taught in the schools of the state, these colleges become unnecessary rivals to the schools of the state. The only hope of the denominational colleges to excel the schools of the state lies in teaching well those religious subjects which it is their mission to teach, and which the schools of the state do not profess to teach. If these colleges can not excel in their own field, they can not be expected to excel in the field of secular education belonging especially to the schools of the state.

The chief reason why the colleges are not able to teach the Bible more and better is because their energies are largely exhausted in meeting the standard of the state in regard to secular education. When the curriculum regarded as the standard is met by the students, there is little time or place left for religious studies. Like Chaucer's physician, their study is and can be but little on the Bible.

But the Bible is worthy of a higher place in the college course. In the opinion of so eminent a scholar as Professor Moulton, of Chicago University, speaking particularly of Isaiah, "It may be safely asserted that nowhere else in the literature of the world have so many colossal great ideas been brought together within the limits of a single work."

Continuing the thought, Professor Moulton says: "Even in literary form the world has produced nothing greater than Isaiah. . . . But when we proceed to the matter and thought of Isaiah,—the literary matter quite apart from the theology founded upon it,—how can we explain the neglect of such a masterpiece in our plans of liberal education? It is the boast of England and America that its higher education is religious in its spirit. Why is it, then, that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literature in which the prevailing matter and thought is on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off. The friends of literary education, who rebel against the thought of so one-sided culture, have a definite issue to contend for—that at least Isaiah and Job should take their place beside Plato and Homer in the curricula of our colleges and schools."

How much more should the friends of Christian as well as literary education join in the plea that the study of great Christian authors like Isaiah and Job and Paul and Jesus Christ be granted equal credit in fulfilling the required standard with the study of Plato, Aristotle, Cicero, and Cæsar, eminent pagans though they may have been?

C. C. LEWIS.

The Nashville Agricultural and Normal Institute

We have now been in Tennessee one year, and that year has witnessed some growth in the Nashville Agricultural and Normal Institute. One year ago we had only the old plantation house and one small cottage, and in these and the

coach house we ate, slept, and kept school. During the past twelve months we have put up several cottages for students, and when class began the sixth of December, we were in various ways better prepared for school work than last year.

I am often reminded of the words learned from an old school reader, "Great oaks from little acorns grow," for the founding of this school has been like the planting of an acorn. The seed is very small compared with what we are told the full-grown plant should be; it is weak compared with the strength that must be exerted in the accomplishment of the task set for it.

When searching for a spot in which to lodge some new arrival, I ask myself if it is not better to have too many students for the rooms than too many rooms for students. We are still crowded it is true; when, as was the case to-day, two young men came in rather unexpectedly, we had to make up the very last cot in the institution, and the matron is often perplexed to find bedding enough for the newcomers. But all are made welcome, and it is remarkable how soon these new ones catch the spirit of the place, don work suits, and take to the hammer and saw or assume control of the mule team.

I own we are getting along with meager facilities, but I do not see but that our family of thirty-five is as happy as any school family I ever saw, and I can not see but that the students are as eager to learn as any I ever taught.

Our class rooms are the small, low-ceiled rooms in the farmhouse; and when we gather for chapel, the question of ventilation is a perplexing one, but we look forward to better days when we shall have a chapel built with our own hands, and more commodious class rooms.

In the meantime we study and work. The forenoon is devoted to manual work. The men have just finished a four-room cottage which lady students will occupy; they are building a milk room and a small bath house, and they are repairing the barn for the cows, and building a barn for the mules.

We are milking about twelve cows, which daily average over a pound of butter apiece, and it is our purpose to increase the size of the herd, as the dairy is our most remunerative department at present. It affords work for a number of students, who in this way pay their school expenses.

Class work is conducted in the afternoon, and the chapel service closes the day. The Bible is one of the leading subjects in the school, and it is our constant effort to put into operation the principles of life and education given to the people of God.

The school has a definite purpose. That purpose is to train men and women to labor for souls throughout the South. They are to receive a training that will enable them to be self-supporting if necessary. The message to leave the cities, and to combine farm and missionary life as outlined in Sister White's latest work, "Ministry of Healing," is a characteristic feature of the school.

Several of our number have had considerable experience in canvassing. They thus meet the people, and there are books containing the truth in many homes about here. One young man in

canvassing met a woman who had known something of the Sabbath, but who was not a Sabbath-keeper. She now attends our services regularly.

Hundreds, and even thousands, of workers are needed in the field upon whose borders we are located. "The Northern element must be brought into connection with the Southern element." This school is bringing the two elements together, and it offers a place of training to men and women of the North who are called by the Lord to work in and for the South.

We have been pleased to receive visits from a number of brethren from the North who contemplate locating in the South. Such are always welcome.

We feel confident that the little seed that has been planted in Tennessee will grow, for we are conscious that God is shedding the sunshine of his love upon the place, and is watering it with the dews of heaven.

M. BESSIE DEGRAW.

Current Mention

—The revolutions in Santo Domingo and Ecuador are reported to be at an end.

—A serious famine exists in three northern provinces of Japan, affecting a population of 2,700,000. Both the rice crop and the silk crop in this district have been failures.

—President Loubet has retired from office as the head of the French republic, and M. Clement Fallieres, president of the French Senate, was elected by the National Assembly as his successor.

—The revolution in Russia is practically at an end, and an era of terrorism and assassination has been instituted in its place. The czar does not dare to participate in the annual ceremony of blessing the waters of the Neva in St. Petersburg, and for the first time since 1732 the Russian monarch will be absent from the ceremony.

—A great triumph for the papacy in Japan is reported from Rome. Bishop O'Connell, of Maine, who was sent as papal envoy to the mikado, has returned and reported to the pope the complete success of his mission, and reports that Japan will soon send a special mission to the pope. The mikado decorated the papal envoy with the Order of the Sacred Treasure, and according to the bishop's testimony was greatly gratified that the first European envoy after the war should come from the pope.

—The remarkable development of the Argentine republic, in South America, is indicated by the fact that its capital, Buenos Ayres, has just passed the 1,000,000 mark in population, though thirty years ago it had less than half this number of inhabitants. Argentina has an area about equal to that portion of the United States east of the Mississippi River, yet its population is less than that of the State of Pennsylvania. In proportion to population its exports are much greater than those of the United States.

—The attitude of Morocco at the convention of the European powers which began at Algiciras January 16, is thus

stated by the leader of the Moroccan delegates to the convention: "Morocco will submit to the united action of the congress, not because she recognizes that the powers have any moral or legal right to interfere with her internal affairs, but simply because she must bow to superior force. If any attempt, however, is made to interfere with or to insult our religion, Morocco, as the oldest independent Moslem government in the world, will repudiate the council and fight united Europe if necessary."

—A commission from Porto Rico, including the mayor of San Juan, has arrived in Washington to petition President Roosevelt for a more liberal form of government in that island. They present a memorial prepared and adopted in a convention of the officers of the insular municipalities. It represents that the government established since the American occupation is not as liberal as that which existed before. They particularly object to the governor's council, composed, on the majority side, of Americans who can veto everything that may be proposed by the so-called popular branch of the insular legislative body.

—The principle of the open shop has been adopted by the leading organization in the steel industry in this country, known as the National Association of Erectors of Structural Steel and Iron Work. This association does ninety-five per cent of the structural iron work in the country, both in shops and on buildings, and employs about 50,000 house-smiths on buildings and 150,000 men in the shops. The action taken, therefore, affects 200,000 men, and means that the labor union known as the International Association of Bridge and Structural Iron Workers and all the local unions in the various cities are no longer recognized.

—It now appears probable that the beef trust will escape from the legal net which the government has sought to draw around it in the federal court at Chicago, under the plea of immunity, which the trust claims was promised it at a previous investigation by government officials. The trust contends that it is being prosecuted on evidence which it previously gave under promise of immunity, and it is believed by those representing the government in the trial that this plea will be upheld by the courts. There is a dispute between Attorney-General Moody, and Commissioner Garfield of the Department of Commerce and Labor as to which one of them is responsible for the government's defeat.

—A report from a colporteur of the American Tract Society, states that in Ponce, Porto Rico, a false prophet has appeared, representing himself as the re-embodied spirit of St. John the Evangelist, preaching in the villages of the district, and that a great many people follow him. The report states that "at times he preaches some Bible truth, at other times the contrary. He commands people to follow him and to wear three crosses hanging from their necks, so that Satan may not carry them away. In this manner a great number of the country people follow him, something like 3,000, leaving their houses and their labor. He announced a service, and there met to hear him about 10,000 people."

NOTICES AND APPOINTMENTS

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*.

Pacific Union Conference

THE third biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist church at Portland, Ore., 9 A. M., Thursday, Feb. 15, 1906, and will continue until the twenty-fifth, for the purpose of electing the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members.

W. B. WHITE, *President*,
J. J. IRELAND, *Secretary*.

Northern Union Conference

THE second biennial session of the Northern Union Conference of Seventh-day Adventists will convene at the Lake Street church, corner Fourth Ave. S., Minneapolis, Minn., March 1-11, 1906. In addition to the usual business of the conference, important Bible studies and institute work will be conducted throughout the entire conference.

Each conference and mission field in the territory of the Northern Union Conference, is entitled to one delegate for the conference or mission, and an additional delegate for each one hundred and fifty Seventh-day Adventists in its borders. The credentials of the delegates should be sent at once to Mrs. A. H. Robinson, Box 285, Fargo, N. D.

Elders A. G. Daniels and G. A. Irwin, and others from the General Conference will be present. We hope to see a full attendance of ministers and laborers in the Northern Union.

Owing to the fact that most of those attending will come on half-fare annual railroad permits, we shall not be able to secure reduced railroad rates for those not having clerical permits. Any who may come not having half-fare rates would do well to buy round-trip tickets.

The Minnesota Conference will furnish rooms, bedsteads, springs, and straw for beds, free of charge, to the delegates and conference laborers who attend. Each one attending, whether conference laborer, delegate, or otherwise, must supply himself with bedtick, and sufficient bedding for comfort should the weather be cold, as it is more than liable to be. Rooms in this vicinity are very scarce, especially at this time of the year; hence it will be positively necessary for all persons planning to attend the conference to make definite arrangements with the locating committee before coming. Meals will be served at reasonable cost. Trains will be met Wednesday and Thursday, February 28 and March 1. All, upon arriving, should go immediately to the church, corner Fourth Avenue S. and Lake Street, deliver their baggage checks to our agents at the depot or at the tract society office, and we will attend to all baggage. Address all communications concerning rooms, etc., to P. E. Sanford, Box 989, Minneapolis, Minn.
R. A. UNDERWOOD, *President*.

Business Notices

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.—April 1, a young man, single or married; Sabbath-keeper; by the season or year, in the dairy and gardening. Will furnish board or house. Address, with stamp, Percy T. Vogle, Box 91, Parksburg, Pa.

FOR SALE.—The purest, sweetest, best vegetable oil for cooking or salads; no odor; keeps indefinitely. 1-gal. can, \$1.00; 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.

WANTED.—Adventist renter for half-section farm near New Hampton, Iowa. One hundred acres timothy to cut for seed; eighty acres to farm; rest meadow and pasture. All fenced. Running water. A splendid stock-farm. Address C. Pelmulder, Grant City, Iowa.

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.

FOR SALE.—We have a quantity of pure extracted honey from our own apiary, in 60-lb. cans, at following prices: white sage, 7½ cents; dark sage (fine flavor also), 7 cents; orange (granulated), 6¾ cents. We can send part olives, also in 5-gal. cans, at 40 to 70 cents a gallon, as to size. Pure olive-oil, white refined cotton oil, yellow corn oil. Low freight to East (\$1.25 per 100) when olives preponderate. Samples, labels, parafined bags for retailing honey and olives, canning directions, circulars. Address W. S. Ritchie, Corona, Cal.

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:—

E. A. Kingman, Tallapoosa, Ga., periodicals and tracts.

Mrs. Wm. H. Hussman, 139 N. Florence St., El Paso, Tex.

H. A. Dike, Excelsior Springs, Mo., Review, Signs, and health magazines.

Mrs. Lizzie Valentine, Greenfield, Iowa, Signs, Life and Health, and missionary leaflets.

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

Mrs. E. Grosjean, 536 Hamilton St., Albany, N. Y., Signs; could use seventy-five copies of the Life Boat each month.

Obituaries

DAVIS.—Died at Carpinteria, Cal., Nov. 28, 1905, after a few hours' illness, Mrs. Ann Davis, aged 42 years and 8 days. Mother is survived by nine children, the youngest being a girl fourteen months old.
JULIA DAVIS.

VAN DEUSEN.—Died at Leroy, Mich., Dec. 24, 1905, Mrs. Mary J. Van Deusen, aged 64 years, 5 months, and 17 days. She loved the third angel's message, and was loved and respected by all who knew her. Words of comfort were spoken by the writer from Rev. 14:13.
M. C. GUILD.

KIRK.—Died at Topeka, Kan., Dec. 17, 1905, Margureet Kirk, aged 7 years and 9 months. Her death was occasioned by heart failure brought on by a severe attack of diphtheria, from which she was recovering, and was thought to be entirely out of danger. A short funeral service was conducted in the yard by the writer. The sorrowing friends find comfort in the blessed hope.
C. F. PARMELE.

GEORLITZ.—Died in Calgary, Alberta, Oct. 10, 1905, Katherine Elizabeth Georlitz, aged 60 years, 5 months, and 27 days. She was born in Yakodna, Russia, and with her family came to this country in 1900. Brother and Sister Georlitz and part of their family accepted present truth two years ago. She died in hope of a part in the first resurrection. The funeral sermon was preached by the writer.
HENRY BLOCK.

DIXON.—Died of heart trouble at Malden, Mass., Dec. 8, 1905, Letitia Dixon. After living a Christian life for many years in the Episcopal Church, she heard and accepted the third angel's message through the preaching of Elder K. C. Russell about three years ago, and became a member of the Seventh-day Adventist church in Boston, Mass. Two sons are left to honor her memory. The funeral service was conducted by her pastor.
LEE S. WHEELER.

EVERT.—Died at her home in Fresno, Cal., Nov. 22, 1905, of consumption, Sister Samantha Evert, aged 68 years. For years she loved and kept the faith. Much might be written of her helpful, self-sacrificing life, of her service as nurse for eighteen months in the Civil War, and of her thoughtfulness of those around her, but God knows all, and we believe that a faithful record is kept, which will some day give her lasting joy. The funeral was held from our church in Fresno, and was conducted by the writer; text, Rev. 1:18.
H. G. THURSTON.

HAMMOND.—Died in Tropico, Cal., Oct. 22, 1905, of typhoid fever, Dorothy D. Hammond, only daughter of Brother R. W. and Elizabeth Hammond, aged 3 years and 1 month. Little Dorothy was a bright and promising child, a lover of music, and the joy of the neighborhood. After words of comfort had been spoken by Elder J. W. Adams, four lady nurses from the Glendale Sanitarium, in their uniform, bore the little one away and laid it to rest until the glad morning when this little bud, so rudely plucked, shall bloom again.
C. F. MARVIN.

RICE.—Died at the home of his nephew, Edward Rice, near Cloverland, Wash., Sept. 27, 1905, Isaac Rice, aged 83 years, 11 months, and 17 days. In early life he was converted, and joined the Methodist Church. A Catholic catechism fell into his hands, which he read, and was thus led to investigate the Sabbath question. Being convinced that the seventh day is the Sabbath, he began its observance, and was the instrument in God's hands of bringing some souls into the light; and though his lips are sealed till the resurrection morn, many will remember how he pleaded with them to search for the truth for themselves.
HANNAH E. CHAMBERS.



WASHINGTON, D. C., JANUARY 25, 1906

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

THE appeal from the General Conference Committee for a revival of primitive religion, which appeared on the first page of the REVIEW of Dec. 7, 1905, was printed in the January issue of *Le Messager*, the French workers' monthly paper published at Gland, Switzerland.

ELDERS G. A. IRWIN, I. H. EVANS, and G. B. THOMPSON returned to Washington last week. Elder Irwin left again on Sunday to attend the Central Union Conference at Kansas City, Mo. He expects to attend other union conferences, and will probably be away two or three months.

IN his article on page eleven, Brother L. N. MUCK makes an earnest appeal in behalf of those who are unable to read our ordinary literature, asking for assistance in his efforts to place the third angel's message before the blind. The cause is a worthy one, and we hope there will be a liberal response.

THE program of the Northern Union Conference, which will be held at Minneapolis, Minn., March 1-11, shows that thoughtful preparation is being made for a good meeting. Bible study, institute work, and public preaching are prominent features of the conference, at which it is expected that "not less than one hundred and fifty delegates and representatives will be present from a distance, and from the States of Minnesota, North and South Dakota, and the provinces of Manitoba, Saskatchewan, and Alberta, Canada."

IN harmony with the counsel of his associates, Elder W. A. SPICER, the secretary of the General Conference Committee, was expecting to leave America on Wednesday of this week for an absence of several months. Brother Spicer will spend a short time in England, and will then go on to South America, where he will attend general meetings in Argentina and Brazil, and possibly in Chile. During his stay it is expected that the South American field will be organized into a union conference. We hope our readers will pray that Brother Spicer may have a safe journey and be greatly blessed in his work. They may expect to hear from him from time to time through the columns of the REVIEW.

A NATIONAL congress to discuss the divorce evil is to be held in Washington, February 19, at which a prominent subject for consideration will be the enactment of a uniform divorce law, to be general throughout the country. Nearly 150 delegates, representing all but a few of the States, will attend the congress, armed with data concerning divorce litigation, its causes and effects. The step taken by the Pennsylvania Legislature a year ago, calling attention to the growing menace, and President Roosevelt's action in calling the attention of Congress to the magnitude of the evil, gave the congress its origin, and the governors of each State and the Commissioners of the District of Columbia were asked to appoint delegates. Among those who will attend are women, theologians, lawyers, and in some cases governors.

IN the January number of *The Four-Track News*, "an illustrated magazine of travel and education," published in New York City, there appeared an article on "Battle Creek—A City Warlike Only in Name," in which mention is made of this denomination. We quote the following paragraphs:—

IN 1855 came a colony of Seventh-day Adventists from Maine. They erected a printing house, a tabernacle, and other buildings, and soon became an important factor in the town's growth.

The organization of this sect is very simple. They attach their names to a covenant to keep the commandments and the faith of Jesus Christ. The Bible, and especially the prophetic books, is their creed. Their distinctive principles are: to honor the seventh day (Saturday) and keep it holy, and to await the second coming of Christ, when the righteous shall reign with him, and the wicked be destroyed. They often maintain their worship without the aid of a preacher, only as one may occasionally visit them (like the Friends), leaving the ministers free to devote their time to missionary work. They believe in health reform and the curing of the sick, and banish the use of flesh foods, tea and coffee, tobacco and spirits.

Among the illustrations is a very good one of "The Seventh-day Adventist Tabernacle."

IN a volume entitled "Addresses for Young People," Prof. C. C. LEWIS, the president of Union College, has gathered together some of the papers and addresses prepared by him during the past twenty-five years. They include commencement addresses, baccalaureate sermons, educational papers, etc., and cover a wide range of topics. In the preface Professor Lewis says: "These summer addresses have naturally grown out of my experiences as a teacher. From these addresses I have selected a few best adapted to influence young people in right directions, and now print them with the hope that under God they may do good." From the nature of the ad-

resses it seems reasonable to expect that this hope may be realized. The price of this book is one dollar a copy, or five copies for four dollars, post-paid, and it can be ordered of the Union College Press, College View, Neb.

WE welcome the publication of books which will encourage the reading of the Bible. Of this class is "On Holy Ground," by William L. WORCESTER, published by the J. B. Lippincott Company, Philadelphia and London. The general purpose of this book is to cover the whole period of Bible history with a series of Bible stories in which the actual text of the Holy Scriptures is given a prominent place. The historical connection and the outline of the stories are presented in a simple and attractive way as introductory to the Bible text in which the story is told. The book is therefore not a paraphrase of the Bible, but rather selections from the text of the Scriptures covering the leading features of the sacred history, the thread of the narrative being preserved in the introductions.

The book is a good sample of high-class printing. The paper is heavy enameled stock, the cover design is striking and attractive, the hundreds of half-tone illustrations are clearly brought out, and the mechanical execution is excellent throughout.

While commending this book for general excellence, we regret to say that it treats the first chapters of Genesis as unhistorical, and presents them as "heavily parables." In the opinion of the author genuine history began with the call of Abram. We regard this as a serious defect in what is otherwise a very satisfactory book. Price, \$3. To be obtained of the publishers, or at book stores throughout the country.

Quick Work

A FRIEND in Illinois writes the *Signs* office, enclosing stamps to pay for *The Signs of the Times* to be sent to a friend in Tennessee. The individual who wrote the letter states that this friend has begun keeping the Sabbath as a result of reading the four special numbers of the *Signs* that were sent to him in November.

That was quick work. Evidences are coming to us constantly showing the work of this kind which the *Signs* is doing.

We find also, in comparing our list with the places where Sabbath-keepers are located in the United States, that there are very few comparatively who are doing anything to circulate our great pioneer missionary paper. Why is this, brethren and sisters? Are not these times in which we live sufficiently thrilling to cause us to spring into action? And when we see what may be accomplished by the circulation of a few numbers of one of our good papers, should not this encourage every one of us to go to fishing for the souls that the Lord may be able to gather in this harvest-time of earth?

The undersigned would be glad to correspond with any of our people who may be interested in circulating *The Signs of the Times*, and give them the benefit of special plans and suggestions.

A. O. TART.