

The Northern Lights

A LIGHT is troubling heaven! A strange dull glow
 Hangs like a half-quenched veil of fire between
 The blue sky and the earth; and the shorn stars
 Gleam faint and sickly through it. Day hath left
 No token of its parting, and the blush
 With which it welcomed the embrace of Night
 Has faded from the blue cheek of the West;
 Yet forth from the solemn darkness of the North,
 Stretched o'er the "empty place" by God's own hand,
 Trembles and waves that curtain of pale fire,—
 Tingeing with baleful and unnatural hues
 The winter snows beneath. It is as if
 Nature's last curse—the fearful plague of fire—
 Were working in the elements, and the skies
 Even as a scroll consuming.

Lo, a change!
 The fiery wonder sinks, and all along
 A dark deep crimson rests—a sea of blood,
 Untroubled by a wave. And over all
 Bendeth a luminous arch of pale pure white,
 Clearly contrasted with the blue above,
 And the dark red beneath it. Glorious!
 How like a pathway for the shining ones,
 The pure and beautiful intelligences
 Who minister in heaven, and offer up
 Their praise as incense; or, like that which rose
 Before the pilgrim prophet, when the tread
 Of the most holy angels brightened it,
 And in his dream the haunted sleeper saw
 The ascending and descending of the blest!

And yet another change! O'er half the sky
 A long, bright flame is trembling, like the sword
 Of the great angel of the guarded gate
 Of paradise, when all the holy streams
 And beautiful bowers of Eden-land blushed red
 Beneath its awful wavering, and the eyes
 Of the outcasts quailed before the glare,
 As from the immediate questioning of God.

O, God of mystery! These fires are Thine!
 Thy breath hath kindled them, and there they burn
 Amid the permanent glory of Thy heavens,
 That earliest revelation written out
 In starry language, visible to all,
 Lifting unto Thyself the heavy eyes
 Of the down-looking spirits of the earth!
 The Indian, leaning on his hunting bow,
 Where the ice-mountains hem the frozen pole,
 And the hoar architect of winter piles,
 With tireless hand, his snowy pyramids,
 Looks upward in deep awe,—while all around
 The eternal ices kindle with the hues
 Which tremble on their gleaming pinnacles
 And sharp cold ridges of enduring frost,—
 And points his child to the great Spirit's fire.

Alas for us who boast of deeper lore,
 If in the maze of our vague theories,
 Our speculations, and our restless aim
 To search the secret, and familiarize
 The awful things of nature, we forget
 To own Thy presence in Thy mysteries!

—John Greenleaf Whittier.

Publishers' Page

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Editorial

Faithful Stewards

ALL that we have received is a gift from God. "What hast thou that thou didst not receive?" This includes truth as well as property. We are simply stewards of both. And the same divine rule applies in both of these cases: "It is required in stewards, that a man be found faithful." He is not a good steward who simply attempts to keep what he has. There must be an increase. According to the heavenly method of reckoning, this increase comes from imparting. There must be a sowing of seed before there can be a harvest, and "he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." The farmer who refuses to sow any of his seed lest he should by so doing diminish his store, leaves the harvest out of his reckoning, and could not be commended as a faithful steward. So it is in spiritual things. He who imparts the truth to neighbors and friends is enlarging his own knowledge of the truth. He who gives to God's cause is increasing his own permanent store. In the day when all earthly possessions are swept away, his loans to the Lord will be repaid with interest many times compounded, to say nothing of present experiences. God has blessed us with a knowledge of this message, and this blessing will be multiplied as we make earnest efforts to pass it along to others. God has entrusted us with means that he may thus provide for the needs of his

cause in the earth. In this way we may enjoy the benefits which arise from faithfulness in our stewardship, being the channels through which the Lord dispenses his salvation to the ends of the earth. Do we believe these divine principles sufficiently so that we are ready to act upon them? If not, then what real confidence do we have in any part of God's plan as set forth in the gospel? The providences of God are making most positive demands upon his stewards just at this time. The call is for consecrated service as represented both in personal work and in the donation of money. What response shall we make?

A Wide Difference

NEARLY every reform movement has had the experience of advancing about so far, and then losing its vital power, and becoming a mere struggle to maintain itself. A variety of causes may contribute to such a result, but foremost among them is usually a departure from the original platform, and the substitution of other issues and aims. The pioneers of the movement pass away, a new generation of workers enters the field, and new policies are adopted. Then it easily becomes a mere mechanical organization whose representatives maintain it in respectable standing, and hand it on to the next generation of officials. This advent movement has been brought face to face with just this sort of an experience. The original spirit and the characteristic methods of the early times were to a certain degree lost out of it, and the doctrines of the advent message did not carry that conviction with them which seized upon the hearers in the former days. In the minds even of some of the professional advocates of the message there was a lack of unwavering confidence in it, and outward appearances indicated the possibility that it might follow in the wake of other reform movements which ceased to reform anything. But the Lord has visited his people, and has revived the original message in their hearts. A fresh study of first principles has renewed the hope that the Lord will cut his work short in righteousness and gather home his waiting people, and this has become the inspiration to an intelligent consecration to service. We must

now recognize the wide difference between planning for our successors in this movement and planning to see the finish ourselves. Under the direction of our great General we must plant the standard in every field, and push the campaign untiringly until the glory of the Lord shall be revealed, and all flesh shall see it together. This means that every believer must have but one aim—the hastening of the coming of the kingdom. When this purpose fully takes possession of this people, it will be revealed in such a way that the world will recognize it, and God will witness to it according to his Word. May we not believe that we are now entering upon this experience?

Clouds in the Horizon

WHEN Elijah's servant returned from his seventh scanning of the heavens as he looked "toward the sea" from Mount Carmel, and reported that "there ariseth a cloud out of the sea, as small as a man's hand," the prophet was able to interpret even this slight sign in the horizon; and he said, "Go up, say unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not." Elijah's forecast was correct. That cloud was the forerunner of a storm. And in a short time "the heavens grew black with clouds and wind, and there was a great rain."

There are clouds in our horizon which are larger than a man's hand, and in the light which prophecy throws upon current history it ought not to require a prophet or the son of a prophet to interpret the meaning of some of these signs.

There are clouds in the political horizon. The recent presidential election has given to the already dominant party a new lease of power with a largely increased majority in both houses of Congress. The echoes of the hurrahs of the victorious party have hardly died away, and the light of their triumphant bonfires and illuminations has hardly ceased to dazzle the beholders, when notes of warning are sounded by some of the more thoughtful of their leaders. Parties somewhat evenly balanced serve as a check upon each other. An unbalanced majority encourages recklessness and irresponsibility.

The people have emphatically approved of the recent departures from the political traditions of this country in entering upon a colonial policy and in aspiring to become a world power. The few voices raised against imperialism have been almost drowned in the storm of popular applause of the new policy. It is inevitable that the course already entered upon will be pursued more strenuously than ever. There are many pitfalls in this path. An increased standing army, an increased navy, a strong foreign policy, and a desire to have a recognized influence in international affairs can easily be the beginnings of a military despotism, even under the form of a republic. The demand for a strong central power to maintain law and order in the face of so much domestic strife between the rich and the poor, the classes and the masses, will serve to emphasize the tendency. Add to all this the growing demand for religious legislation and the organized campaign for a union of church and state, and one ought not to be cried down as an alarmist who frankly states his serious apprehensions for the future. The clouds indicate a storm. It is not too early to begin to look for a shelter. The storm may break soon.

There are clouds in the financial horizon. There has been a steady and rapid accumulation of money and money power in the hands of a few men. Think of these recently published statements: Three great financial corporations in this country "have absolute possession of property and money in the form of assets of over \$1,000,000,000, . . . and indirectly through their affiliated institutions of an additional sum, the aggregate of which is much greater than all the national banks of America and the great financial institutions of Europe, such as the Banks of England, France, and Germany. The three have a ready cash surplus of almost \$200,000,000, which is greater than the combined capital of the four greatest institutions of Europe,—the Banks of England, Russia, France, and Germany. The income of these three companies is, each year, \$100,000,000 greater than the combined capitals of the Banks of England, Russia, France, and Germany." This reveals a situation which is astounding even to those who have been aware that the rich are becoming richer and the poor are becoming poorer. The figures quoted almost stagger the mind. Croesus would be embarrassed by his poverty in the presence of these modern plutocrats. They are in command of the finances of the country. They are behind the great trusts and other combinations of capital, some of which have gained the reputation of having robbed the common people of their investments. This vast accumula-

tion of wealth in the hands of a few is a peril and a temptation. The history of its acquisition is now being made public, in part at least, and it is stained with fraud and corruption. The public mind is being stirred to the depths, and public confidence is being seriously disturbed. Financial distrust breeds financial disaster. Even in this hour of apparently remarkable prosperity there are conditions existing in this country which could quickly bring a crash and a reign of financial terror. The way is all prepared for the fulfilment of the scripture statements concerning the troubles of the rich in the last days. Some men are foreseeing and predicting the storm.

There are clouds in the moral and religious horizon. Revelations of the real condition of things in different parts of the country have been coming thick and fast during the past year. With the gradual decline of piety in the church, with the loss of the old-time revival power and experiences, and with the widespread departure from the Bible standard of doctrine there has come a swift deterioration of public morality. In city after city it has been shown that the public officers were public plunderers, robbers of the people whose interests were committed to their care. And now, to cap the climax, a responsible writer in a reputable magazine makes the following statement concerning the legislature of the state where the Pilgrim fathers set up their standard of austere piety: "I do not hesitate to say, then; The Massachusetts Legislature is bought and sold as are sausages and fish at the markets and wharves. That the largest, wealthiest, and most prominent corporations in New England, whose affairs are conducted by our most representative citizens, habitually corrupt the Massachusetts Legislature, and the man of wealth among them who would enter protest against the iniquity would be looked on as a 'class anarchist.' I will go further and say that if in New England a man of the type of Folk, of Missouri, can be found who will give over six months to turning up the legislative and Boston municipal sod of the past ten years, who does not expose to the world a condition of rottenness more rotten than was ever before exhibited in any community in the civilized world, it will be because he has been suffocated by the stench of what he exhumes." When such assertions are made concerning the representatives of our civilization, what can be expected of the recognized criminal element? It is the fulfilment of the sure Word which says that "evil men and impostors shall wax worse and worse." It is a return of the days of Sodom and Gomorrah, and the same storm is impending. Happy are those

to whom a message of warning shall come, as it did to Lot, and who shall heed the warning.

We have given only a glimpse of the real condition of things in our world. What do these things mean to us? Do we realize that the third angel's message is the warning message, and the message of hope and salvation to the inhabitants of a world staggering under its accumulated load of moral corruption? Do we appreciate the real situation? O there must be such a voice in the earth proclaiming this last teaching of the gospel of the kingdom as shall call with authority to God's standard of righteousness all those who are willing to listen to a divine message of deliverance. This is the time of the loud cry of this message, and we may each have a part in it. So let it be.

Time for a Quick Work

"THE second coming of Christ to this world will not be long delayed." Let us keep face to face with the fact. Prophecy is fulfilling before our eyes. We must show the true-hearted in every land the way of salvation from all the evil yet to come upon the earth. The visible breaking up of things has been preparing the minds of men to give attention to the advent warning. Among the millions of the East, where half the world lies in darkness, there is a growing conviction that the end of the age is at hand. Now for a swift crusade through the waiting lands, a grand rally to carry the standard into every unoccupied field, and the work is almost done, and we are almost home.

It is a time for action rather than talk. It is a frightful sin to be at ease in Zion, thanking God for blessings received, while a world is perishing unwarned. "There is a world to be saved!" The worker in the field must cut loose, and put his life and his all into the hand of God for service. It is only his reasonable service. Equally, then, the believer who remains to work and pray and hold the ropes at home must live for but the one purpose of doing the Lord's business in the earth. For that one thing every business enterprise is to be conducted. Every gift for earning means is to be consecrated to God's service just as definitely as any other gift. Every energy of the soul and every resource on earth must be held absolutely subject to God's call. Anything less than this is treason to High Heaven at the very crisis in the great controversy. In the way in which we are facing this problem of our world-wide work to-day, in the response we are giving to the calls for help, we are deciding our eternal destiny.

W. A. S.

Thoughts on Giving

It is just as essential to have an outlet for the blessings of God as to have an inlet. If we close up the outlet, the flow of blessings through the inlet must also cease. If we keep open the outlet, God will keep open the inlet.

The blessings of God can no more be hoarded than could the manna. Hoarded blessings turn to curses.

Giving is not so necessary to the welfare of the recipient of the gift as to that of the giver. Giving is the law of life, and to cease to give means death.

The more we give, the more we increase our capacity for receiving.

God could rain money down from heaven, but it would be contrary to his plan, because it would not flow through the channel of our consecration.

So long as we give to God, he will not forget to give to us. We can always afford to exchange gifts with God.

It is as foolish for the poor man to hoard his little in the last days as for the rich man to heap together treasures for that time.

Running water purifies itself. If we become active in the cause of God, his Spirit will cleanse the evil out of our hearts.

The bank of heaven is still open to receive deposits, but the hour of closing is at hand, and "only a moment of time, as it were, yet remains."

"Whosoever will save his life [and how much more his wealth] shall lose it."

L. A. S.

An Approaching Controversy

THE New York *Sun* sees upon the political horizon of the future a "burning question," which it states thus: "Shall the public schools remain secularized? or shall religion be introduced into them as a fundamental and essential part of their instruction?"

Not only the Catholic Church, but a large element among Protestants, desire religious teaching in the schools. The *Sun* says:—

In a chapter on "The Catholic Parochial Schools of the United States," contributed to the report of the Federal Bureau of Education for last year, the Rev. Morgan M. Sheedy, a Roman Catholic priest of Pennsylvania, brings together many expressions of opinion by prominent Protestant clergymen and teachers which agree with the Roman Catholic theory and principle that education apart from religion is a snare and a delusion, that secular and religious education can never be parted without moral results dangerous to the individual and the community.

Public education in this country is at present almost wholly secularized. But "the Roman Catholic Church," says the *Sun*, "has never insisted more strenuously and more uncompromisingly on its demand for religious education as the

prime essential." There are about four thousand Catholic parochial schools in the United States to-day, and the number is rapidly increasing. Of the teaching in these schools the *Sun* says:—

In the course of study in a parochial school as much time is given to "Christian doctrine" as to any other branch of instruction except reading and arithmetic. Here is the scheme of religious instruction running through the years: Commandments, precepts, sacraments; explanation of principal feasts; prayers and approved pious practises; Deharbe's Catechism; explanation of the mass, vestments, color, names, etc.; lives of saints; Bible history; history of the church.

Catholics desire these parochial schools to be supported by public taxation, and here is what the *Sun* terms "a sore question," which, "if it comes before the people as a question of practical politics," as the *Sun* believes it may, "will give rise to a bitter agitation." "The point is made by Father Sheedy, and generally by Catholic priests," says the *Sun*, "that Roman Catholics by voluntary contributions for their own independent schools 'are saving to non-Catholic taxpayers a vast sum, estimated at from twenty million dollars to twenty-five million dollars annually;' or the cost of educating the children now in the parochial schools." The question whether Roman Catholics shall continue to provide this vast sum, or whether Protestants shall be compelled to contribute to the support of the Catholic schools and the teaching of the Catholic religion, is one which will involve and stir up controversy in every section of the country.

Catholics are now taxed like other citizens for the support of the secular schools, and they ask to be released from this taxation to the extent of the amount which they give for the support of their parochial schools, and thus "save to the Protestant taxpayer." But the question of the maintenance of religious schools is a religious question, and of such questions the government of the United States, while it remains a secular government, can take no cognizance. It is a matter to be considered and provided for by the church. The system of public education is a part of the government, and is rightly maintained by the governmental resource of taxation. But to exempt Catholics from taxation by setting aside a portion of the public funds for the support of parochial schools would be to provide for the maintenance of such schools, and that is a matter with which the government can no more properly concern itself than it can with the maintenance of the Methodist or the Catholic Church. To support the parochial schools is, in fact, to support the Catholic Church; for the sole purpose of

those schools, so far as their religious character is concerned, is to perpetuate the Catholic religion. The government of the United States is purely secular, and can not properly make provision for the perpetuating of any religion. When it does do this, war between the various Catholic and Protestant sects will be at once precipitated, and there will be fierce strife from one end of the land to the other. It was expressly to avoid such strife and its consequences that civil government and religion were separated from each other by those who laid the foundations of this republic.

Seventh-day Adventists, like all true Protestants, must stand opposed to the teaching of religion in the public schools. The only religion which they indorse is Christianity, the true Teacher of which is the Holy Spirit, the Holy Scriptures being the only text-book. It is obvious that the divine agencies by which Christianity is propagated in the world are not amenable to the regulations and conditions set up in the public schools. They are not and can not be subject to the public school authorities. Christianity can be taught only in God's school, by God's agencies, and in God's way.

L. A. S.

Is the Security Good?

IN Prov. 19:17 we read, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Those who loan money are usually careful to see that the security is good, that the return of the funds may be sure. This is a proper thing to do, of course. But with the best of care mistakes occur, and the funds which oftentimes represent much hard labor are lost. We have all had plenty of object-lessons to convince us that there is no really safe place in this world to deposit our treasures. Thieves will break through and steal.

We suggest a careful study of the preceding text in connection with the week of prayer. The cause of God needs money. The foreign mission work is sadly in need of funds. It is utterly impossible with the funds available to respond to the calls from fields which are ripe for the message. Those upon whom the responsibility rests of directing this work are perplexed beyond measure to know what to do, for the cases are urgent in the extreme. Workers are ready to go to the most distant and difficult fields, but we are told that on account of the treasury's being practically empty, their departure must be delayed. The poverty of this branch of the work appeals to us all.

Within the ranks of this denomination there are tens of thousands of dollars, which those who profess to be-

lieve that the Lord is at the door, have loaned to banks, and on approved security to friends and neighbors. Why not loan this to God, in the sense indicated in the text? Loan it as you give to the poor, to be paid in eternity. The fact that you have it loaned shows that it is a surplus, and you do not need it. Is not the bank of heaven a safer place than the banks and the security companies of earth? The interest you will receive in eternity will be much more than the per cent you receive for your deposit here. Can we really say we have given *all* when we have surplus funds? Read Luke 14:33.

The Lord says he will pay you all you loan him. Please study the text at the beginning of this article. If you conclude that the security is good, make the Lord the kind of a loan this scripture calls for. A real belief of this text will result in thousands of dollars being placed for eternity in the cause of God. Instead of loaning to man, let us loan to God. In this way our deeds will testify that we believe what we profess. Prayerfully study the text.

G. B. THOMPSON.

A Reasonable Request

ONCE more before the week of prayer opens, I feel it duty to place before our people the recommendation passed by the General Conference Committee in behalf of the annual offering to be taken Sabbath, December 17. That recommendation reads as follows:—

Whereas, We have now opened missions in nearly every country in the world, thus permanently establishing our cause in all lands; and,—

Whereas, The steps we have already taken bring to us more pressing calls for more laborers and means; therefore,—

We recommend, That a call be made for an annual offering of \$80,000, and that we earnestly request the vigilant co-operation of all conference officers, ministers, church officers, and people everywhere in raising this amount during the next week of prayer.

At first thought, eighty thousand dollars may seem like a very large offering to call for, and it may appear as though the committee acted without proper consideration. Whether the eighty thousand dollars is too much to expect from our people on this occasion is a question that each individual must decide for himself, but I can assure all that the action was taken by the committee and a large number of conference officers, after mature deliberation. We looked over the great field in which we are operating, with the greatest care. We took into account the rapid strides the cause is making in every land, and we listened to some of the soul-stirring calls that are continually coming to us for more laborers and multiplied facilities. We recounted the number of workers

there are in the fields. With all the facts before us, we were convinced that this denomination should, at this time, make an annual offering of at least eighty thousand dollars.

It will be noticed that the recommendation which names the amount, appeals most earnestly to every conference officer, minister, church officer, and believer to assist in the effort to secure the offering named. We are praying that the Lord will lay this burden upon the hearts of his great army named in this resolution. If ministers, conference and church officers, who have accepted the grave responsibilities of leadership in this mighty movement, will take this matter to heart and encourage the people, the amount called for will be secured.

Let none imagine that giving is a matter too unspiritual and commercial to have a place in the week-of-prayer services. The history of God's work in the earth shows that all the way along he has closely connected giving with the most sacred features of his work and the bestowment of his richest blessings upon the church. Examine the record of Israel in the wilderness and the building of the sanctuary; of David and Solomon and the building of the temple; and finally of the glorious experience of the apostolic church when they were filled with the Holy Ghost. While some went forth preaching the kingdom of God, others laid at the feet of the apostles all their possessions. Thus it will be in the closing work of the gospel. The Spirit of God will be poured out upon all flesh. Under the influence of that Spirit men and women will give their lives to the work, and will go to the uttermost parts of the earth. Others, who can not go, but who have means, will, like Barnabas and other believers in apostolic days, sell their possessions, and lay them at the feet of those who give their lives to the work.

Every condition in the world to-day bears the strongest evidence that we are very near the end, and that the time has fully come for an unreserved surrender and a complete sacrifice to be made by God's people. Shall not the coming week of prayer witness such a consecration as we have never experienced? If so, the eighty thousand dollars so greatly needed just now to do the work that can not be delayed, except at the peril and loss of souls, will surely be contributed by this people.

A. G. DANIELLS.

Note and Comment

A DISPATCH from the Italian capital brings word that the pope is well pleased with the result of the presidential election in this country, which "he is sure will be for the prosperity of the glorious, strong American republic, and for the maintenance of the most cordial relations between Washington and the holy

see." It is also stated that "Cardinal Satolli, formerly papal delegate in the United States, was especially pleased, and warmly expressed full satisfaction with the result." Why is the papal hierarchy so interested in American politics, and so pleased at the triumph of one political party over the other?

THE following, taken from the *Washington Times*, is one of many similar warnings contained in the history of modern Spiritualism and kindred manifestations:—

Spiritualism and fortune telling have been the cause of a terrible tragedy in Zurich [Switzerland]. Under the influence of the former a wealthy couple fell into such a state of nervousness that they fancied they were followed by spirits who walked about all night. Matters reached such a climax at last that their daughter, a girl of eighteen, disappeared one night during a seance. In order to discover her whereabouts the parents consulted the various fortune tellers of the town, whose suggestions, needless to say, led to no results. Finally, the body of the unfortunate girl was found floating in the lake. In her pocket was found a letter saying that she had committed suicide because she could no longer stand the strain. The mother has since been pronounced insane by medical experts.

THE constitution of the new republic of Panama contains a recognition of God, something which ardent advocates of religious legislation have long sought and are still seeking to get into the Constitution of the United States. Speaking of Panama's constitution in comparison with that of this country, the *New York Observer* says:—

One striking difference between these two constitutions, however, is to be noted at the start. The constitution of this country makes no mention of the name of God—though that does not mean, as many argue, that Americans are an irreligious people. With characteristic Latin ardor and fervency, the Panama constitution makes quite frequent reference to the Deity, "the protection of God" being invoked for the new republic. Moreover, a state religion is, in effect, established by the recognition of Catholicism as the religion "of the majority of the inhabitants of the republic," and by the provision that it be aided in educational work to some extent, and "in sending missions to the savage tribes." The statesmen of Panama evidently do not wish to imitate the secularizing policies of the French republic, nor to break altogether with the Romish hierarchy.

The wisdom (?) which has led the organizers of this Isthmian "republic" to "recognize God" in the constitution is the same wisdom which led them to establish a state religion and to maintain a union with Rome. These three things go together, and this would be as true in the United States as in the republic of Panama.

L. A. S.

General Articles

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

"My Times Are in Thy Hand"

My times are in thy hand!

I know not what a day,
Or e'en an hour, may bring to me;
But I am safe while trusting thee,
Though all things fade away.
All weakness, I
On him rely
Who fixed the earth and spread the
starry sky.

My times are in thy hand!

Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath or winter's snows,
Sickness or buoyant health—
Whate'er betide,
If God provide,
'Tis for the best; I wish no lot beside.

My times are in thy hand!

Should friendship pure illumine
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend
Till time shall end,
Unchangeably the same; in thee all beauties blend.

My times are in thy hand!

Many or few my days,
I leave with thee—this only pray,
That by thy grace I, every day
Devoting to thy praise,
May ready be
To welcome thee
Whene'er thou com'st in clouds to
summon me.

My times are in thy hand!

To thee I can entrust
My slumbering clay, till thy command
Bids all the dead before thee stand,
Awaking from the dust.
Beholding thee,
What bliss 'twill be
With all thy saints to spend eternity!

To spend eternity

In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling thee—
O too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there!

—Selected.

The Training of Workers

MRS. E. G. WHITE

THE true worker in the cause of God will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Throughout the heavenly courts, in one grand chorus, resounds their acknowledgment to the Creator: "All things come of thee, and of thine own have we given thee." Those who live on this earth should unite with the heavenly host in ascribing all praise and glory to the Creator. No man has the least cause for boasting or self-exaltation,

even when he does his very best. Man often fails of doing his duty, leaving undone a vast amount that a close connection with God would have enabled him to do.

Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart feels no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of sympathy for other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feeling in a heart that is God's. The good resolutions we make are but the expression of desires that are his. The reformed life is but the better employment of a life that has been ransomed by the sacrifice of his Son Jesus. No credit should we take to ourselves for anything that we may do. "All things come of thee," we shall eventually be led to acknowledge to our Creator, "and of thine own have we given thee."

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." *p 8*

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified.

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of their capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments.

Heavenly bestowed capabilities should not be made to serve selfish ends. Every

energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own, with usury. The talents that fit a man for service are entrusted to him not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient.

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should be led to rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders, will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done aright. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. Although they closely scrutinize and criticize all that any one else does, they are in danger of regarding that which goes forth from their hands as perfect.

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God.

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they would stand almost alone.

Some workers are incapable of filling positions that others can fill. Many who might have been able to fill positions of trust, have not disciplined themselves, nor have they done that which they could have done from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities, and would do so, if they were encouraged, and if there were some one who, with patience, kindness, and forbearance, would teach them how to work. Ministers should show a real earnestness in helping such persons succeed, and

should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which some are liable to fail of doing.

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to see and to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge, that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. **Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit.** Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

A great work is to be done in America and in other lands. As yet, many fields are still unentered. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field, if with willing hearts his servants put self out of sight, and labor only for his glory.

For What Shall We Pray?

R. A. UNDERWOOD

A SPECIAL season of seeking God in prayer has been appointed for December 10-17. Shall this be a formal occasion that shall mean but little to us? or shall we enter upon it with a realization of its importance? If this is done, and the purpose of God in this week of prayer is fully met, we shall experience a greater blessing in spiritual things than Seventh-day Adventists have ever known.

We are admonished that "men ought always to pray," to "pray without ceasing," and "in everything give thanks; for this is the will of God in Christ Jesus concerning you." While we should always be in the spirit of prayer, and have stated times each day to present our requests to God with thanksgiving,

yet there are times that demand special seasons of united prayer for definite objects. Such occasions require special preparation, and, when entered upon in the order of God, mark great victories for the church of Christ.

Just before the day of Pentecost the disciples were brought to such a time. The Saviour had commissioned his disciples to go into all the world and preach the gospel to every creature. Believers were few compared with the masses. The great of the earth, from the world's standpoint, were not numbered among the believers. From the human standpoint it was impossible to carry out the commission of Christ. Christ had seen all the obstacles in the way of his "little flock" in accomplishing the work committed to them. Therefore he made provisions whereby they could meet every hindrance with a glorious victory. For this purpose he commanded the disciples: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and with this he gives the promise: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In harmony with this instruction the disciples assembled in Jerusalem. They prayed, they confessed their sins, they put away all strife and selfishness. They were united in love and purpose. It is written of them, "They were all with one accord in one place." The Spirit took control, and all spoke "as the Spirit gave them utterance."

A short time before, they were seeking the first place of honor; but now, each esteems his brethren better than himself. If honor is to be given to any one, he prefers to see it bestowed upon his companions in labor. Selfishness can not live in the heart controlled by the Spirit of God. Means and men were laid upon the altar of service. Signs and wonders followed the proclamation of the gospel. In a short time the world had heard the sound of the glad tidings of salvation.

We are living when a great crisis is impending. We have received commission to preach this gospel of the kingdom to every nation, kindred, tongue, and people in this generation before the end shall come. We are as powerless to do this without the baptism of the Holy Ghost as were the disciples of old. Therefore Christ commands, "Ask ye of the Lord rain in the time of the latter rain." We are living in the time when this prayer is to be made by God's people, and to be realized in its fulfilment. The rain promised is a symbol of the outpouring of the Spirit of God upon his people. The Spirit has been sent into the world. He is waiting to put his power upon his people. Our prayer should be, "Lord, make me a willing subject for the Spirit to use."

Our life, time, children, property, yea all we are and have, must be placed upon the altar of service. We sometimes pray for the Spirit, that we might use his

power. This is a dangerous prayer to offer. Heaven wants men and women who will be worked by the Spirit, those who speak as the Spirit gives them utterance, those who go at the Spirit's call. This does not mean fanaticism, it does not mean confusion or lack of order in the work of God. It does mean a second Pentecost. It means the loud cry of the third angel's message. It means the finishing of the gospel. It means that many now occupied in money making will devote their talents to soul saving. It means that the cause of Christ has the first place in all our plans for time and eternity. It means a mighty conflict between the powers of heaven and fallen beings. It means that signs and wonders shall attend the preaching of the testing message. It means the healing of soul and body to many. It means a revival of the faith, courage, and power of apostolic times. It means a short conflict and the ushering in of the kingdom of peace and life eternal. To this end let us pray, surrender all, believe, and receive the Holy Spirit.

The Missionary Spirit

A. O. BURRILL

THIS was what was found in the church in the apostles' days. When Christ selected twelve men, he called them his twelve apostles, or missionaries. "And when he had called unto him his twelve disciples [missionaries]," he sent them forth. Matt. 10:1, 5. And he said, "Go rather to the lost sheep," "and as ye go." By this we see that these men were selected with the express purpose of going forth. They were not to remain at home, but to go into all the world. And as they went, these missionaries had a message, which was, "The kingdom of heaven is at hand." This missionary spirit was to take them from city to city, from town to town, and from house to house. By the reading of the prophets and the sermons of Christ they were so imbued with the missionary spirit that they could leave father, mother, brother, sister, houses, and lands to carry the glad tidings into the regions beyond.

The world to them at that time meant largely the basin around the great Mediterranean Sea. Here, under the Roman government, they found all nationalities. The division walls had been broken down. The different nationalities had come into close relation with one another, all over this great territory. The wars of Rome, and their captives, had carried the inhabitants of many cities into the various parts of the then known world. The victorious armies of Rome had gone out from the imperial city in every direction. Among the captives were all classes of individuals, the educated and the uneducated. Many of these were sold into slavery, with but little prospect of their ever obtaining their freedom; so that when the gospel was carried by these missionaries to these individuals, they saw in this blessed gospel of the kingdom a promise of freedom from sin, and

in the life to come, everlasting freedom. Thousands upon thousands who had been taken from their homes, and subjected to slavery, were made glad by such glorious prospects.

These missionaries were endued with the power of healing the sick of all their maladies. The day of Pentecost was not fully past before there were enrolled individuals from fifteen different nationalities. And so thoroughly were they imbued with this missionary spirit, that they "sold their possessions and goods, and parted them to all men as every man had need." Their first work was largely done in Jerusalem. Their companies were augmented with such vast numbers that they were soon forgetting their great commission as missionaries. To stir them up to the sense of what they should do as such, the Lord allowed persecution to come upon them, so that only the twelve apostles were left in Jerusalem. "Therefore they that were scattered abroad went everywhere preaching the word."

A few glimpses of the results of their labors are seen in the book of Acts, and hinted at in the epistles. In about thirty years these missionaries had carried the glad tidings to all the inhabitants of the then known world. Col. 1:23. About the time that Peter and Paul were martyred at Rome, they had the satisfaction of knowing that the gospel had reached every individual then living. What a joy it must have been to the hearts of these men! Well could one of them exclaim, "I have fought a good fight, I have finished my course, . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Our Work

This same missionary spirit that actuated the believers in those days is again to fill the hearts of God's people. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This angel is joined by the second, and then the third unites with these with a warning against the worship of the beast, and his image, and the reception of his mark. So we have the three messages in one, with their threefold parts. These are followed by the personal coming of our Saviour to this earth. These messages are to prepare the inhabitants of earth for the great day of God.

It is those who keep the commandments of God, and have the faith of Jesus, who bear the warning to the world against the threefold apostasy of the last days. They are to be imbued with the Spirit, which is symbolized by the angel as flying. These last days have brought to God's people a rapid mode of travel by land and sea, so that they can visit all parts of the earth. In

Paul's day only a small territory could be reached in a long time. But now the missionaries are going into all parts of the earth. These missionaries are to run to and fro, until every man, woman, and child has had an opportunity to know that the coming of Christ is near at hand.

Only see what the missionaries have done for the last hundred years in penetrating into the dark parts of the earth. There, while living with the natives, they learned their language, and then translated the Scriptures into their native tongue. Only think what a burning zeal these men have had to do this work. Think of the numerous Bible houses in all Protestant lands, and the large sums of money that have been contributed to prepare the Scriptures for these different nations.

As the early church sacrificed their earthly goods to send the gospel to all nations, so this people are being imbued with a spirit of sacrifice to send their sons and daughters to every nation, kindred, tongue, and people. The call which was made by the last General Conference Committee Council, for eighty thousand dollars, at first seems large; but what is that amount for these seventy-five thousand Adventists? Many of these thousands are poor, yet they are rich in faith. The coming of the Lord is to them more than everything else. With joy they trace the lines of prophecy and their expositions in our periodicals and books. They have become largely imbued with the spirit of the Lord's coming. In many thousands of homes, father, and mother, and children are planning to contribute their part to this sum of money for this glorious work.

When Paul wrote to the Hebrews, he referred to their sacrifices as the "spoiling of their goods," and says that they took it joyfully. So there are many to-day who are called to send their hard-earned money to the treasurer of our Mission Board, that real missionaries may speed the way to all parts of the earth. The recommendation of the last council, for missionaries to leave the home land and go to the regions beyond, thrilled the hearts of the loyal subjects of this message.

Think of the sacrifices made by the Russian and Japanese soldiers in the great Russo-Japanese war. Thousands of them are laying down their lives for their country and homes. If they are willing to do this for an earthly crown, what ought we to be willing to do to close up this mighty work? Soon the last opportunity to contribute for its support will be in the past. Happy at that day will be those who have given their all to it.

In the book of remembrance is recorded many a conversation, many a sacrifice, to further this message to the ends of the earth. The reports of our missionaries from China, from India, from Africa, and from the islands of the sea are read with joy. This missionary spirit needs to come into each of our

homes, into each of our hearts, so that we shall not only give our means, but, like Hannah, dedicate our children to this great and glorious work.

We appeal to all our brethren and sisters in the Ontario Conference to assemble regularly at their places of worship during the week of prayer, and there earnestly plead with God to raise up laborers to finish this work. Let each do his best to give all that he can.

Our Work and Message

WM. COVERT

As the time for another week of prayer approaches, we are impressed with the thought that the world is older and the coming of the Lord nearer than ever before. The third angel's message, which tells the student of gospel prophecy about earth's last great struggle, and teaches him to meet it, is even now far advanced with its weighty mission. Its stirring notes have been heard, and to some extent heeded, by many kindreds, tongues, and peoples. Already tens of thousands have joyfully accepted the glad truths taught, and many adherents are earnestly engaged in proclaiming the wonderful story.

Christ, in speaking of the signs of his second coming, said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What, then, should be our expectations when we consider that the judgment hour, which is to be closely followed by the resurrection of the righteous dead and the coming of our Lord, began its solemn work more than sixty years ago?

The fact that the heralds of Jesus' second coming are actually doing their work in fulfillment of the many prophecies which show the nearness of the great, decisive day, should mightily arouse all our people, and cause them to equip for immediate and decisive action. The work which Seventh-day Adventists are doing is of itself incontrovertible evidence of its truthfulness. The messages which they are giving are precisely what the Word of God declares must go to the whole world just before Christ comes in the clouds of heaven. Since these things are so, the only consistent thing for our people to do is to demonstrate their faith and interest in these things by spreading the messages over all the earth with the greatest possible speed. All available help should be utilized. Money should be given and talent used in saving souls while the opportunity lasts.

We understand that the General Conference Committee is admonishing our people to raise twice as much money this year by the agency of their annual offerings as they gave last year. The sum of this fund reached forty thousand dollars last year, but double that amount is needed this year. We do not believe that He who died for sinners would advise us to give a less amount. When we consider the many millions who are unsaved, and our responsibilities toward

them, the only consistent course that we can take is to trim all our lamps, and, as far as lies in our power, place bright lights to shine in all the dark corners of the earth.

The money and the ability which the Lord has given his people are for the purpose of establishing his work in the earth. Then let it not be tied up in napkins or placed in banks while it might be used in sending laborers with the gospel to perishing sinners.

Brethren and sisters, can we feel clear before the Lord if we do not now meet the demands which the third angel's message is making upon us? Does not the situation say that every needy field under the sun should be entered by our missionaries and faithfully worked at the earliest possible date?—Surely it does; and shall not we proceed to do this work without longer delay?

The Sanctuary*

(Concluded)

Now I want to read you another text: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. This brings us to another point in the history of the sanctuary question. When was this?—Under the sounding of the seventh angel. Then the temple of God was opened in heaven. There is a temple of God in heaven, and in that temple there is the ark of God's ten commandments. When that most holy place was opened in heaven, there was seen by the people on earth the ten commandments. This brings us to a special work of Christ in the heavenly sanctuary. Let me read you a few other verses that cluster around this. Turn with me to Acts 3:19-22: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Repent and be converted, for what purpose?—"That your sins may be blotted out." When are your sins blotted out?—"When the times of refreshing shall come." The time of the blotting out of the sins is the cleansing of the sanctuary at the end of the twenty-three hundred days of Dan. 8:14. Christ entered the most holy place to cleanse the sanctuary from the sins of God's people, and will blot them from the books, and bring them out and lay them upon the scapegoat. This will give a deeper experience than when Christ ascended on high. When he took his position at the right hand of the Father, it was that men might repent and be forgiven of their sins. But now the Saviour bears them out from the heavenly courts.

From our present spiritual condition,

I verily believe that many will pass through the loud cry of the third angel's message and the blotting out of sins without knowing that that event had happened. Many are not near enough to God to catch his voice and to know the moving of his Spirit. O my soul, can it be that we are sixty years in the investigative judgment since Christ entered the most holy place, and at the same time we have no deep moving of the Spirit of God in this time of the loud cry of the message? A friend asked me, since I have been here, "When shall we hear the loud cry of the message?" I did not know what to say. I thought to myself, Poor soul! we may go through the loud cry, and you never know it. "Well," says one, "will there not be more of an outpouring of the Spirit?" I expect there will be, far greater than anything we have seen as yet, but if you wait for that outpouring of the Spirit of God to save you in the time of trouble, you will never be saved. This is taught both from the Bible and from the spirit of prophecy.

There is another text I want to read you, and that is in Isa. 43:25. How many times within the last few years I have heard that quoted with the statement that it proves that our sins have been blotted out. When Christ covers our iniquities with his own blood, he pledges himself that those sins will be taken away; and if we prove faithful, they all will be taken away; but they are not blotted out yet. Here is the text: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Notice the next verse: "Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." What! put God in remembrance! How could we put him in remembrance if we did not know anything about the heavenly sanctuary? Did we not show you that every soul that will be saved in the time of the end will understand something about the sanctuary question, and that not a wicked person will understand? What does it say here?—"Put me in remembrance." Then we shall understand about that blotting out, that it takes place in the heavenly courts; and in view of the blotting out, we shall confess our sins, we shall examine our hearts more thoroughly than we have ever examined them before. We shall seek God that he may discover to us our sins, that we may confess those sins, and ask him to blot them out. Then what?—"Declare thou." Declare what?—When we confess our sins, it is our privilege to believe that God forgives our sins. And when Satan comes to your heart and tries to make you believe that God has not forgiven your sins, it is your privilege to declare that God has forgiven them. But tell me how you can do that if you do not know anything about the blotting out. If your faith is not revived in the sanctuary question and in the work of our High Priest, and if you do not get an experience out of it, I fear you will never go through. We

must have an experience in this work of our High Priest.

How is it that you have the school buildings erected here? Why is it that you have representatives from different parts of the world at this meeting? Why is the work going in every part of the world to-day, and especially in Russia and in the countries where every plan is laid to intercept the work of God, and God's providence is so manifestly over it? Why do you hear, in the reports that come from Africa, India, and from China and different parts of the world, of the conversion of souls to-day, to present truth? It is because of the experience that comes to us from a belief in the most holy place in that heavenly sanctuary. You take that out of it, and you have no business to be a separate people. If there is not a transforming power in a belief in Christ's work in the heavenly sanctuary, our entire position is wrong. "Well," says one, "I do not see it." Did you see it in the type? Now think a moment. When they brought the lamb, laid their hands on its head and confessed their sins, and the lamb was slain, and the priest took the blood and went in to the sanctuary, did anybody see the priest? Did they see what the priest did with that blood?—No one ever saw it. He went in, and the veil shut him from their view. But the sinner believed that the priest was presenting the blood before God, and sprinkling it upon the altar of incense. On the tenth day of the month when they brought those two goats, and the blood was carried into the most holy place, who saw the priest offer it before the Lord?—No one. It was a work of faith, and faith grasped the fact that the priest had made an atonement for them. They might have confessed their sins and brought a lamb three hundred and sixty-four days, but if they had neglected the work of the atonement, the tenth day of the seventh month, they would have been cut off. You may have had a good experience in the past, but unless you have an experience in the work of the High Priest in the most holy place, it will not stand the test in the shaking time. Put wheat in the sieve and shake it; no two kernels will stick together. They will all be shaken apart, but the wheat will remain in the sieve. It is high time we have an individual experience in the things of God. We need the baptism of the Holy Spirit that we may be able to stand in the coming storm.

I read the following from "Early Writings": "Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and pure hearts will stand in that trying time. Now is the time for the law of God to be in our minds, foreheads, and written in our hearts. The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. . . . Time has continued a few years longer than we expected, therefore they think it may continue a few years more, and in this way their minds

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

are being led from present truth. In these things I saw great danger. . . . I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! they had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is better than it really is, will come up to the time of the falling of the plagues, and then see that they need to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time, the awful, solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; . . . and he that is holy let him be holy still." I saw that none could share the refreshing unless they obtained the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in his presence."

There is a work for us to do when our High Priest is in the heavenly sanctuary, right at the present time. If there was ever a time when there should be a careful searching of hearts, it is now. Have you temptations that every now and then get the better of you? In the strength of God, master them. We need the baptism of the Holy Spirit to come upon us in our work. The devil has his eye on the persons, at the present time, that have not had an experience in the early work of the former messages, because they do not know what an experience the people of God had in the early times.

We should come so near to God that he can speak to us, by his Holy Spirit. If there is anything that would lead us to search our hearts, it is faith in the work of Christ in the heavenly sanctuary. You may pass along, day after day, week after week, and hide your sins, but God will have a people that will unearth every wrong, and confess their sins, so that he may forgive them, and they will be blotted out. Shall you and I be prepared to be saved? God grant that this company may be among that number. Do you think it will make men sell their farms? It did in 1844. In the old Signs Office in Boston, Mass., I was told by the editor of the old *Advent Signs*, that on that counter men brought thousands and thousands of dollars just before the tenth day of the seventh month, and with tears begged them to take it; but they had enough to publish

all they wished until the tenth day of the seventh month. May God forbid that that shall be the experience of a single individual in the audience to-night. Let us begin at once to examine our hearts, and see if our case is clear before God. May the Lord add his blessing and save us in his kingdom for his name's sake.

The Week of Prayer

G. F. HAFNER

THE time for our week of prayer is almost upon us again, and what preparation are we making for it? As we are coming nearer and nearer to the end, these seasons of prayer become more and more important. The Lord has great things in store for us, and he tells us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are told that we live in the time of the latter rain, when we should ask especially for the outpouring of the Spirit of God; and Christ tells us further that if we abide in him, and his words abide in us, we shall ask what we will, and it shall be done unto us. John 15:7.

But why should we ask for his Spirit? The next verse will give the answer: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." We should not ask for the Spirit of God in order that we may have better times or an easier time in the work of God. No, no! It is given that we may bear more fruit. Just remember our Saviour after he received the Holy Spirit. He was led into the wilderness to be tempted by the devil, and you all know he did not have a very easy time during those forty days. Then after that we see him returning in the power of the Spirit into Galilee: and "there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all." Luke 4:14, 15. He preached the gospel to the poor, healed the broken-hearted, preached deliverance to the captives, recovered the sight of the blind, and set at liberty them that were bruised. He spent his whole time in doing good, in saving people. At night he would go out on the mountains and commune with his Father.

Now, brethren and sisters, are we willing to unite in praying for the outpouring of his Spirit, in order that we may be filled with the same spirit that he had, and be engaged in the work of saving souls as he was? Do we need more of that Spirit?—I believe we do. Many of our people are asleep or in a lukewarm condition. Brethren, we need to pray for such, that the Lord may wake them up. We all need more or less to wake out of sleep. We do not realize in what a solemn time we are living. Do we not see the signs fast fulfilling? The day of the Lord is near, and hasteth greatly. O let us wake up now, and do the work of God so that the Lord may come and gather his people home! The Lord is preparing the way for us to carry the message to the world. From

every land the calls are coming in, Come over and help us. The General Conference never before received such urgent calls, and from places where the message never was preached before. Shall we fill these calls, and send men to preach this message? Shall we pray especially to the Lord of harvest that he will send forth laborers into his harvest? But we should not only pray for laborers, but pray that God may make his people willing to support these laborers when they do go. The General Conference needs means as well as laborers to fill these calls. Will our people now open their hearts to these calls, and not only give the amount that is called for, but double it? There is plenty of money among God's people, and if each one would give as much as he could, or as much as he ought to give, there would be plenty of money in the treasury.

In conclusion, I would especially appeal to our brethren in the Oklahoma Conference to arise and come to the help of the Lord against the mighty. We have a great enemy to fight. Let us do our part. Let us double our donations to the foreign work. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9. Let us sow now, and soon we shall reap.

The Experiences of Former Days—No. 18

Opening of Missions in English Countries

J. O. CORLISS

At a session of the General Conference held in Battle Creek, in the spring of 1875, word was given through the spirit of prophecy that the third angel's message would yet gain so much strength as to have missions, and even publishing houses, in many foreign fields. This announcement was a surprise to some who had thought that time must close within a half-score of years, and the question was asked, "In what countries will such extensive work be done?" The answer was, "In several; one in particular, which I remember, is Australia."

This seemed very strange to most of the delegates, because Australia was then little known by them, being so far away on the opposite side of the globe. But the statement did this for our people: it caused them to take broader views of the work to be accomplished by the message, and to plan accordingly. An awakening regarding missions followed. Two years later Elder Matteson went to Scandinavia, and the following year Elders Loughborough and Ings went to England, and began their labors in the ancient town of Southampton. In time a church was organized there, and through the labors of others, the

work has spread until churches of Seventh-day Adventists are now located in many parts of Great Britain.

Little was done, however, for several years about extending the work to the British colonies. But in a session of the General Conference held in the autumn of 1884 it was decided to send a company to open the work in Australia. This party, headed by Elder S. N. Haskell, sailed from San Francisco, May 10, 1885, and landed in Melbourne the ninth day of June following.

After looking over the field around Melbourne, and Hobart, Tasmania, for a few weeks, Elder Haskell left for New Zealand, where he remained long enough to see a small company accept the truth. During his absence a portion of the company remaining in Melbourne began active work, and held two series of tent-meetings before his return. A church of twenty-nine members was organized, Jan. 10, 1886. Weekly additions were made to this company until, as the tent season closed, it numbered fully one hundred members. Ballarat was next entered, and at the close of a seven weeks' series of hall meetings a company of forty-five Sabbath-keepers was established.

In September of the same year (1886) the work was opened in the town hall of Norwood, a suburb of Adelaide, South Australia, and in a little over three months a church of thirty-five members was organized.

In the latter part of February, about six weeks after the organization of the church in Melbourne, Elder Haskell left Australia to return to America. About the middle of the following November, Elder A. G. Daniells landed in Auckland, New Zealand, to continue the work in that island. In April of the next year a large church was organized in that city, and workers were selected from among them to accompany Elder Daniells to Napier, where another large company was reared up in the truth.

During the second series of meetings in Melbourne (in December, 1885) the publication of the *Bible Echo* was begun. The circulation of this paper added much interest to the work, and was the means of many learning the truth who otherwise would not have known of it.

In time the message spread to all the colonies of the southern hemisphere. An industrial school was instituted in New South Wales for the education of mission workers to go to the islands of the sea. This has been successful in its work, and is still flourishing. A sanitarium is also filling a good place in that field.

But let no one imagine that all the work done in that part of the world has been without anxiety and perplexity. Sacrifices of means, and even health, have been freely laid on the altar there, as in other foreign mission fields. But the work might have been more easily done had the field been entered immediately after the instruction came in 1875, that that field was one of the number to be so fully developed; for

then some of the obstacles that hindered the work when it was entered, had not arisen. How slow men are at times to comprehend the voice of the Lord concerning duty. But these mistakes are covered by the hand of mercy, and the commission to the delinquents is not revoked, until they have opportunity to retrieve the past. Surely, our God is good, and greatly to be praised.

Faith and Works

No answer comes to those that pray,
And idly stand
And wait for stones to roll away
At God's command,
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone.
But he who prayeth, and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

—J. C. Rockwell.

Do not waste a minute — not a second — in trying to demonstrate to others the merit of your own performance. If your work does not vindicate itself, you can not vindicate it.—T. W. Higginson.

—THE—

MISSIONARY CAMPAIGN

New York Conference

A good interest is being manifested in the campaign work throughout the conference. Many have not yet received their supplies, not having ordered in time to begin work with the month of November.

Some churches took hold well in the matter of getting all to take the REVIEW. One librarian sent in a list covering the entire church, some with longer and some with shorter subscriptions.

Every family should have the REVIEW. The campaign will not be begun right unless the REVIEW visits the home of every campaigner.

At one small company I recently visited, two aged followers of the Lord were ready to unite with the church. Their attention was first called to the truth by reading "Bible Readings." All the circumstances connected with ordering it and with its delivery were very vivid in their minds. I am sure that in the kingdom, if they and the one selling them the book are faithful, they will recognize the man who brought them the book. Thus after many days the fruit appears. It is the seed-sowers God is looking for even now at the eleventh hour.

The church at Buffalo used six hundred and fifty copies of the first issue of

the special *Signs*. Fine lists of orders for single copies to be sent are being sent in. One pastor, not connected with us as a people, near Schnectady, ordered two hundred and fifty copies of the *Signs* sent him at three different places where he was to visit. He expected to dispose of them himself.

The church-school children at Rome have undertaken to dispose of a club of twenty-five copies of *Life and Health*.

Thus the good work is beginning in our part of the field. We are expecting good things at the hand of the Lord as we further work for him.

T. E. BOWEN,
Missionary Secretary.

One Missionary Convention

THE convention I attended was in many ways an ideal one. At the close of the readings the leader invited those who had not yet subscribed for the special *Signs* to do so. As they proceeded, a ten-year-old boy said that he wanted fifty sets. A few moments after, another boy, only a little older, ordered a similar number. The leader then asked if there were those who would pay for papers if others would sell them. I then noticed a nine-year-old girl on the front seat who seemed anxious to attract the attention of the leader. When she succeeded, she stated that she could use a hundred sets if they were thus provided. One of the brethren became responsible for the number. In a private talk with her later I found that she was a genuine missionary worker, and would probably sell the hundred copies of the first issue in two evenings.

At the close of this work, a large diagram of the city was brought in, and each worker assigned territory. Nearly one thousand sets were subscribed for, in addition to more than five hundred sets which had been ordered previously.

The meeting then closed, and as the custom was, the Young People's Society met immediately. After a few encouraging experiences were related, the members were given opportunity to subscribe for additional sets of the *Signs*. They immediately raised their club from two hundred and sixty-four sets to five hundred and twenty-five. The leader asked the secretary of the juvenile society, a girl of twelve years, how they were succeeding in missionary work. She said, "We have ordered two hundred, and every one is taken, and most of them are sold already."

A sister then told of her work with the members of a board with which she was connected, and of her need of \$1.80 with which to send them literature on a special subject they were to consider the next Thursday night. She also needed help in the writing of letters to accompany it. A collection was taken, and instead of \$1.80, she obtained \$3.20. Her need of assistance in correspondence was more than met. After a few more experiences of work had been related, we sang a hymn, and went out to work.

H. H. HALL.

THE WORLD-WIDE FIELD

Messages From the Field for the Week of Prayer

The Pacific Islands

WHILE large numbers have not accepted the truth, the message has been onward in the Pacific islands during the past year. Generally our workers are full of courage, and are making steady spiritual progress.

By the time this is read, we shall have three missionaries working in Singapore. A new church building will soon be erected in Padang, Sumatra. In a few weeks we hope to have a school started in Fiji, where young natives will be trained for service in the Savage Islands of Melanesia.

At the close of our late Eastern Polynesian conference, at Raiatea, five young persons were baptized.

We are confident of the speedy triumph of the last message.

E. H. GATES.

China

It is now almost three years since our first company of three workers landed, and well may we at this point in our experiences pause to raise our Ebenezer, and devoutly say, "Hitherto hath the Lord helped us." From this small beginning our force has increased to a band of thirteen adults and five children. One has fallen from our ranks. Dear Brother La Rue, at the age of eighty years, was laid to rest in April, 1903.

In all our trying experiences consequent upon entering a new field—the change of climate, and other physical conditions affecting health; the new, strange world of thought, customs, habits of living; and the peculiarly difficult language—in it all the Lord has not only preserved our lives, but prospered us on our way, so that now we feel to thank God and take courage.

We have been enabled to enter two provinces, and are laying the foundations for two mission stations—one in southern China, at Canton, in the Qwangtung Province, and one eighteen hundred miles distant, in the province of Honan. There still remain sixteen provinces unentered by any herald of the third angel's message. It is as though all Europe had two stations—one in Great Britain, and one at the farthest point of Russia; or as though North America had but two stations—one at Montreal, and the other at New Orleans, with all intervening railroad facilities blotted out.

In the south we have progressed in the language so far as to be able to make a small beginning in preaching. We have opened a girls' school and a boys' school, and have begun the preparation of literature. In the north Brother Pilquist and wife had been in the work for years previous to connecting with our mission,

and are carrying on regular work. They have a boys' school, and several native helpers to assist in preaching the Word. The other six are making excellent progress in the language, and already are able to do considerable by treating the sick and teaching the Word.

China is heathen, but not barbarous nor uncivilized. Independent of outside help, she has built up and maintained an immense empire, has a written language, a literature and schools, a fixed government, with law and judiciary that touches every man. Industries and arts to fully meet the needs of her civilization have been developed.

China's one great urgent need is the everlasting gospel—the present truth. Taking into account the fact that a great part of the work of carrying this third angel's message can and must be done by native workers, there is still a crying need for a great army of efficient leaders who will be able to train and direct the efforts of native help. We must have strong men and women, who know how to maintain their own integrity and help the argumentative and the weak,—experienced workmen, who can give mold and character to the work, and those of sufficient physical endurance to enable them to do battle with a trying climate, and endure the hardships of pioneer life.

We need money for printing, for the opening and support of Christian schools, for the support of such native help as God may bring to our aid. As yet we have not a dwelling, schoolhouse, nor chapel—not one spot of our own where the sick can come for relief or the sinner for comfort; not one foot of Chinese soil is owned by Seventh-day Adventists.

One thousand dollars has been devoted to the opening of a general headquarters for gospel and medical work in Honan. A song of praise from our united band went up to God for that thousand. But many more such precious gifts will be needed before our work is fairly begun. The native houses in which we are compelled to find shelter are not sufficiently lighted and ventilated, and are too damp and unhealthful to be used for homes. Our hospitals, chapels, churches, and schools can be built even in large cities much more plainly, and at much less cost for labor and materials, than in the western lands, but we must have them, and a few are needed at once. For these and other needed blessings, we rely upon the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus."

J. N. ANDERSON.

SIN TSAI HSIEN.—The time we have spent in China has been the best of my life. We have seen more of the Lord's working, and have had closer communion with him. There is a pleasure

in working when one knows he is doing his best to fulfil the Lord's will.

We are thankful to the Lord for the help he has given us in studying the language. We are just beginning to see now what a great help in the study it would be to a newcomer to have help from some one who knew the language.

A. C. SELMON, M. D.

India

THE past year has been one of trials and triumphs in the cause in India. As we look back over the past few months, and note the progress of the work, we see unmistakable evidences of the blessing of God attending the sowing of the seed. We praise God for the way he has sustained the work in this field, though some of the most capable workers have had to lay down their burdens for a time, and seek health in a more invigorating climate.

From different parts of the field we are receiving encouraging reports. At the present time the *Oriental Watchman* has reached a larger circulation than any previous year at this season, and we hope the paper will reach a circulation of five thousand before the year shall end. A list of five thousand paid subscriptions represents an immense amount of work. To accomplish this, our faithful fellow workers travel through India, Burma, and Ceylon, during the trying seasons of the year, facing difficulties and diseases unknown in other lands.

The amount of territory covered by these workers equals an area of twelve times that of England, Ireland, and Scotland combined. The way the Lord has sustained them in carrying the literature, and the remarkable experiences they have had, is a clear evidence that the Lord has set his hand to the important work of bearing the message of the third angel to the English-speaking people of this land.

Combined with circulating the *Oriental Watchman*, our agents are circulating the Indian edition of the English *Good Health*, which is helpful in gaining access to many who could not otherwise be reached. In addition to this, our *Watchman* press is doing all it can to get out our literature in the vernacular. "Steps to Christ," which is printed in Bengali, will soon be off the press. We are laying plans to get out little pamphlets of truth in the Hindi, Bengali, Santali, and Burmese languages.

Of late we have received very encouraging reports of the work in Simla, the seat of the English government in India in the hot months. For two seasons past, two lady workers have been engaged in the work there. As a result, not less than nine persons have begun to observe the Sabbath.

In my recent trip to Burma, I was much encouraged by the earnestness and zeal of the Burmese brethren. Without financial help, and almost without any encouragement, these dear brethren are doing what they can to tell their fellow countrymen the truth. Again and again they plead with me to send some one to further instruct them and to lead them

forward in the work. Just as our boat was leaving Rangoon for Calcutta, they came, beseeching us to remember them in our prayers, and do what we could to help them. And we promised to faithfully lay the matter before the Mission Board and our brethren at home.

Nearly a century ago, Judson stirred the hearts of the Burmese people, and he still lives in their memory. What is needed now is God-fearing men and women to go and continue the work of reformation begun by Judson so many years ago, and raise up monuments of present truth in that land where Buddhism has so long held sway.

Elder Armstrong and his wife went to Ceylon last May. These are the first permanent representatives of the truth in this island of three million people. Already they are sending encouraging reports of the work there, and are anxious to make a public effort in the city of Colombo as soon as possible.

The sanitarium is getting well settled in its new quarters in Calcutta, and will have larger accommodations and better facilities both for treating the sick and for training workers in medical missionary work. With these and other evidences that the Lord is going before his workers in India, we take courage, and go on, believing that in this land, among these down-trodden millions, some trophies will be won to sing the song of victory when the work is done.

J. L. SHAW.

Experiences of Power in Queensland, Australia

R. D. QUINN.

"God hath spoken once; twice have I heard this; that power belongeth unto God." For it is "not by might [human energy], nor by power [inherent ability], but by my Spirit, saith the Lord of hosts." How slow we have been to learn this all-important truth! and it is usually not until our own strength fails, and, like Jacob, we are forced to abandon our wrestling and resistance, that we acknowledge that "power belongeth unto God."

The manifest working of God's Holy Spirit in connection with aggressive work is clearing our minds of all difficulties as to how the third angel's message is to go as a witness to all nations and peoples before the end. The time has now come for the final warning to be given; and where the gospel is being preached in the power that belongeth unto God, the people are mightily aroused, and the honest souls, "such as should be saved," are pressing into the kingdom. It need not be longer asked, "Where be all his miracles which our father's told us of?" when the greatest of all miracles are being performed before our very eyes.

In one of our recent tent efforts two young men came to our meetings. They were both from Sweden, and were college bred. One was a Swedish nobleman by birth. Having studied under infidel tutors they were both rank

atheists. One had studied the principal religions of the world, from which he had formulated a religion of his own, which was practically sun-worship. They came under the direct influence of the Holy Spirit, and their foundation was shattered at once. The compelling power attending the message urged them to the meetings until they both experienced a remarkable conversion. One of them was driven of the Spirit into the woods at noon one day, where he remained that day and one whole night in study and prayer. In giving his experience afterward, he said that when he came out of the woods in the morning, he knew that there was a God in heaven who forgiveth sins.

These two young men have since been the most ardent followers of the Master; for having been forgiven much, they love much. So rapid was their growth in the message, that in a few weeks they were holding discussions nightly for some time with visiting pastors who were trying to unsettle them in their new-found hope. As a result, the pastors were utterly confounded and put to flight. One of these brethren immediately translated a number of our English tracts into the Swedish language, "Elihu" among others, and sent them to his home in Sweden, along with an account of his remarkable conversion. This resulted in the conversion of his father's house to the third angel's message.

At this same meeting a man who, through false reports, had become so prejudiced against our work that, shortly before we came, he had burned a beautiful copy of "Bible Readings," was constrained by the Spirit to come a distance of eight miles each night for weeks, in order to attend the services. He and his family accepted the truth, and he was elected to the leadership of a company of twenty Seventh-day Adventists organized in that place. Others, by special providences of God, were brought great distances in order that they might hear the message for this time. The mysterious ways in which they had been led were not understood by them until they saw and accepted the message for this time. Then, with hearts made tender by the wonderful revelations of truth, they understood all.

One lady, the wife of a local Methodist preacher, who, having attended the meetings, was strongly impressed with the truth, yet held back from taking her stand by the opposition of her own family and visiting evangelists, was awakened in the night with a definite impression to get up and study the Bible, certain passages so impressing her that she immediately accepted the truth. In this she was soon followed by her husband and her whole family. Believing that He who forgiveth all our iniquities, also healeth all our diseases, she claimed the promise and sought God for physical healing, and was restored to health.

So, by all this and much more, we see that the work is going with mighty power; and although we are in the

closing hours of the last generation, there is plenty of time for God to do the work when he gets hold of men who recognize that "power belongeth unto God."

Some are beginning to wonder how the work is going to be finished in the few brief years left us in this generation. But when we read in Joel that under the latter rain, which will be much more abundant than the former, God will pour out his Spirit upon all flesh, that the old men will dream dreams, and the young men see visions, and, by comparing this with the way God worked under the former rain to enlighten Cornelius and the eunuch, whom he knew to be devout men searching after truth, we are led to wonder why so much time is needed, and if we are not, after all, nearer the end than any of us realize. With the certain knowledge that God knows just where every honest soul is, as is shown in the case of Cornelius and the eunuch, and that he has men who recognize the workings of his Holy Spirit, as did Peter and Philip, how long, think you, will it take on the basis of special revelations from heaven, if need be, to bring his servants in direct communication with every honest soul in all the earth, and thus the work be cut short in righteousness? Let us beware of limiting the power that "belongeth unto God." "Faith which worketh by love," is the message now, and it brings certain victory.

"The men that love and fear thy name
Shall see their hopes fulfilled;
The mighty God will compass them
With favor as a shield."

Mission Notes

A JAPANESE woman, teacher in the Ferris Seminary (Reformed church) in Yokohama, has been invited many times to leave the seminary and take a better position in a government school. They offered her ten dollars, and finally twenty-two dollars a month salary, if she would accept. But she stays in the missionary school on a salary of *seven dollars and a half*. The reason? — She could not teach pupils in the other school to seek the blessing which she herself has found in Jesus Christ.

IN 1833 three white men from France appeared before the great chief Moshesh in Basutoland with a message about a Saviour and a gospel. The chief compared their message to an egg, and said he would wait for it to hatch before forming an opinion. The egg has hatched. After seventy years there are in connection with the Paris Mission in Basutoland 27 missionaries and 425 native workers, with 22,356 professed Christians, of whom 14,950 are communicants. In the year 1903-04 these Basuto Christians gave nearly \$20,000 for home and foreign missions. That is to say, they supported all of the 197 out-stations of the Paris Basuto Mission, and besides this they sent \$400 to the mission in Barotseland on the Zambesi.

CHILDREN'S EXERCISES FOR SABBATH, DEC. 24, OR CHRISTMAS DAY

PREPARED BY ESTELLA HOUSER

Suggestive Program*

- I. OPENING SONG: "Hasten on, Glad Day." ("Christ in Song," page 448.)
- II. PRAYER.
- III. RESPONSIVE SCRIPTURE READING.
- IV. SONG: "The Harvest Waits." (Music, "Hymns and Tunes," page 1063.)
- V. RECITATIONS:—
"Bear the Message Onward."
"Thoughts of a Little African Girl."
- VI. SONG BY THE CHILDREN—with motions. "Living Is Giving." ("Christ in Song," page 433.)
- VII. RECITATIONS:—
"The Macedonian Call of the Nations."
"We Plead for the Little Children."
- VIII. SONG: "Idolatry." (Music, "Hymns and Tunes," page 775.)
- IX. BLACKBOARD EXERCISE:—
China's Millions.
- X. RECITATIONS:—
"The Voice of Thy Brother's Blood."
"The Great Commission" (by sixteen children).
Little Boy with Collection Box.
- XI. COLLECTION.
- XII. CLOSING SONG: "From Greenland's Icy Mountains." ("Hymns and Tunes," page 1055.)

Responsive Scripture Reading

Superintendent.—For the Scripture saith, "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

School.—"For whosoever shall call upon the name of the Lord shall be saved."

Supt.—"How then shall they call on him in whom they have not believed?"

School.—"And how shall they believe in him of whom they have not heard?"

Supt.—"And how shall they hear without a preacher?"

School.—"And how shall they preach, except they be sent?"

Supt.—"As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10: 11-16.

School.—"We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light,

some mischief will come upon us: now therefore come, that we may go and tell the king's household." 2 Kings 7: 9.

Supt.—"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

School.—"The harvest truly is great, but the laborers are few."

Supt.—"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10: 2.

School.—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Supt.—"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

Song—The Harvest Waits

(Music, "Hymns and Tunes," page 1063.)

Lo, the harvest waits for reapers!

Christian, wherefore waitest thou?

Blessed labor for the Master,

In broad fields, awaits thee now.

Christian, dost thou pray with pleading,

"Lord, into thy harvest send

Laborers to do thy bidding,

Toilers for the far-off lands?"

He who blessed the seed in sowing,

With the sunlight of his care,

Made it ready for the reaping,

Bids you to the garner bear.

Haste, O, haste! the shadows falling,

Soon the land in darkness leave;

Hasten to fulfil thy calling—

Quickly bind the golden sheaves!

He who bids thee to the reaping—

Christ—will all thy labor crown,

Till, o'er vale and mountain ringing,

"Safely gathered," comes the song.

—Mrs. C. R. Allen.

Bear the Message Onward!

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

BEAR the message onward!

Spread it far and wide;

Let the distant heathen

Know that Jesus died,—

Died, that God might justly

Vilest sins forgive,—

Died, that through his merit

Guilty men might live.

Bear the message onward!

Dare ye keep it back?

See those sin-bound millions!

Death is on their track!

Wretchedness surrounds them,

Woe succeeds to woe;

Listen, friends of Jesus!

Will you leave them so?

Bear the message onward!

Farther! farther yet!

Quickly! ere in darkness

This day's sun shall set.
Quickly! judgment hasteneth!
Men are dying fast!
How can you, if heedless,
Meet your God at last?

Bear the message onward!
Spread it forth with power;
Let it reach fresh regions
Every passing hour.
Human souls out-value
Coronets imperaled;
Pause not, till the message
Vibrates through the world.

—Rev. J. Clark.

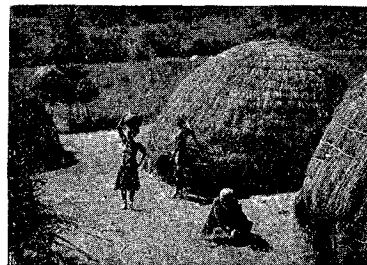
Thoughts of a Little African Girl

I AM only a little black girl, and I live in a heathen village in Central Africa. My mother tells me I must begin early to learn to work; so she ties the baby on my back, puts a basket on my head, and I trudge after her to the field three miles away.

I have had no breakfast, for my brother ate all the mush that was left from supper; and when I tell mother I am hungry, she ties a piece of bark tight round my stomach. She says that will make me feel better; but it doesn't.

I must not cry, though, or she will slap me, and tell me that the lions will come and eat me up. When we get to the field, mother digs up a sweet potato, and I eat that; it tastes nice, too.

Baby cries, and wants mother; but



AN AFRICAN VILLAGE

she must hoe the corn, so I stand up and shake and shake my body till he falls asleep. Then mother puts him in a safe place, and tells me to pull weeds. I want to go to sleep, too. My back aches, and so do my legs; but mother says I must grow strong by working hard; then I can marry, and have a field of my own.

By and by when the sun is getting low, we leave the corn, and go into the woods and gather sticks to take home to cook our supper. I wish I was a baby, and could ride on mother's back, but I must carry the heavy basket of wood.

When we reach the village, we find father sitting in the visiting house, smoking with a lot of men. He calls to me as we pass by, "Bring me a gourd of beer." So mother takes off my load of wood, and puts the great gourd of beer in my hands. It is so heavy that I stagger and almost fall. Father calls out, "If you spill that beer, I will beat you." O, how I tremble as I drop on my knees before him, while he drinks and treats his friends.

He is better-natured now, and when the gourd is handed back, he tells me to drink the thick dregs left in the bottom. I go back to our hut, and mother hands me a large clay pot, and tells me to hurry and bring water from the brook to cook our food. On the way down the hill I pass a lot of boys, who are lying

* This program is only suggestive. It can be varied according to the tastes and size of the school. It can be shortened readily by dropping out some of the numbers, or changed by substituting other exercises. The recitations may be read, if desired. The exercise "The Great Commission," may be rendered by children of graded sizes, or by the little ones, where there is a sufficient number. The children might simply come out upon the platform with their large letters, and stand for a minute, giving the effect of a tableau, then the text can be repeated. Much will depend upon the training of those who take part. Let it not be for display, but with the hope that the exercise will deepen the interest in the world-wide work.

on the soft grass. I wish I were a boy.
Boys never have to carry wood or water.

I hurry on, and fill my pot; but just as I am climbing up the steep rocks, my foot slips, and my water-pot lies broken at my feet. O, dear! O, dear! I cover my face with my hands, and wail till some one brings mother. She is very angry, and says it will cost her much corn, as it was a borrowed pot, and she must pay for it.

I flee to a deserted hut, creep into a dark corner, and cry alone. I am so tired and hungry! My head aches, and now I am burning with fever.

I keep thinking about that broken pot. Perhaps my uncle will sell me for a slave to pay the fine. O, if I could only die! Then they would cover me with lots of cloth—more than I have ever had in my life. They would send for all the relatives, who would wail for me, and shoot off gunpowder; they would dance and beat drums, and make beautiful noises all night. They would have a big feast, and then they would question my spirit as to who caused my death.

Then I would come back, and torment with fear those who have made me so unhappy. It is a dreadful thing to be a heathen girl in Africa.

The Macedonian Call of the Nations*

JAPAN

ACROSS the sea, full many a mile,
From far Japan's sea-girded isle,
I come, O Christian friends, to plead
My country's dire and urgent need;
Teach us to tear our idols down,
And give unto your God the crown.

CHINA

I come from China. Dark and deep
Pacific's rolling billows sweep
'Twixt your fair land and mine, where
now
Unnumbered millions blindly bow,
And prayers are poured, and vows are
paid,
To gods which their own hands have
made.

INDIA

I come from India's ancient
land,
Her forests, vales, and
mountains grand
With idol temples are de-
filed;
The air is rent with mourn-
ing wild,
And suffering women live
and die
In hopeless, hapless misery.

PERSIA

From Persia's sunny vales
I come.
No longer may our lips be
dumb!
The days and years are
fleeting by,
And we in heathen dark-
ness die.
O, haste the bread of life
to give,
That Persia, too, may eat and live!

SYRIA

From Syria's sacred shores I come—
The land your Saviour called his own.
Yet where his holy feet once trod,
They know not of the living God!
O Christian people! heed our call;
Teach us of him who died for all.

* This exercise may be given by children in the costumes of the various nations if desired.

AFRICA

From Africa's darkened shores am I;
Hark! hear ye not that mournful cry?
There human blood is daily shed,
And living souls are as the dead.
O, haste and help to free our land
From Error's dread, despotic hand!

MEXICO

From Mexico's hill-girded shores
I come, a suppliant to your doors.
Haste, with the Spirit's flaming sword;
Haste, in the name of Christ the Lord,
And help our fettered hand to flee
From Rome's dark craft and tyranny.

—Selected.

We Plead for the Little Children

We plead for the little children
Who have opened their baby eyes



A BOLIVIAN BABY

(Representing an unentered field.)

In the far-off land of darkness,
Where the shadow of death yet lies.

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no! It is idol worship

Their stammering lips
are taught;
To cruel and false gods
only
Are their gifts and of-
ferings brought.

And what can we children
offer,
Who dwell in a Chris-
tian land?
Is there no work for the
Master
In reach of each little
hand? —Selected.

Song—Idolatry: Its Misery and Remedy

(Music "Hymns and Tunes," page 775 or 844.)

Do you see the heathen
kneeling,
Bowing to his god of
stone?
Do you see how deep his
feeling?

Hear, O hear, his heavy moan!
Thus he sits in midnight darkness,
At the great dumb idol's feet,
Pleading, wailing, sacrificing,
Yet his soul receives no meat.

Millions thus are vainly grasping,
Struggling on in nature's night,
Vainly seeking, looking, longing,
For a ray of heavenly light.

Is there none in God's great vineyard
Who will to their rescue go,
And among these thorns and briars
Will the seed of gladness sow?

Who will go and bear the message
That our blessed Saviour gave—
How he, wounded, bleeding, dying,
Gave his life their souls to save?
Can you sport while souls are dying,
Trifle precious time away?
Can you really live in comfort,
While you have a debt to pay?

Do you hear the Master crying
To his people great and small,
"Go and work in my great vineyard,
For the weeds and briars are tall"?
As this call is wide extended,
Will you answer while you may,
"Yes, O Lord, I'll do thy bidding;
I will gather sheaves to-day"?

—F. L. Smelser.

China's Millions

THE vast empire of China comprises more than four million square miles of territory. It would spread all over the United States, and cover nearly two thirds of North America.

China is wonderful in its physical conditions. It has magnificent river systems, two of which—the Yangtze and the Hoangho—compare with the Mississippi, the Amazon, and the Kongo in extent. It has lofty mountains, deep and fertile valleys, and extensive plains. Its climate is healthful, its soil productive, its fruits various and abundant.

But more wonderful than the country itself is the vast, immeasurable sea of China's millions of humanity, which has surged through the empire since centuries before the Christian era. Compilers of statistics strive in vain to count these millions, or to make us comprehend their extent. Our picture [explaining the figure on the blackboard] will give us a faint idea of their vast numbers. If we were to transfer the population of the great Russian empire, of the countries of Germany, France, Italy, Great Britain, Japan, and the United States, into the Chinese empire, there would still be room. Add to these again the population of South America, and we would be able to populate the country as densely as it is populated to-day by the Chinese themselves. Such figures are almost beyond our conception, yet they convey some idea of the great work to be done among that people.

Their needs?—Every province has been entered by a missionary, although the province of Hunan, with twenty-one million people, has but one mission station, with territory equivalent to that of Maryland and the two Virginias. The province of Shanhxi has the largest number of mission stations; but even here it is as though "only one town in Rhode Island contained a church, whose pastor and members were responsible for the evangelization of the entire State, and a considerable fringe of Connecticut besides."

The position of women is degraded. They are secluded, maimed by foot binding, and almost slaves in the household. A result of this is the dreadful practise of destroying female children, which is still common, although done more secretly than formerly. Indeed, sometimes the little boys, too, are destroyed. Child



AN INDIAN WOMAN

murder is not considered a crime. Only recently one of our workers in the province of Honan rescued two of these helpless little ones, one of which had been dropped twenty-five feet from the top of a wall, and the other thrown into a mass of refuse. Their sufferings were alleviated for a few days, but it was too late to save their lives.

What have we done?—We have entered two provinces—"one in southern China, at Canton, in the Qwangtung Province, and one eighteen hundred miles distant, in the province of Honan. There still remain sixteen provinces unentered by any herald of the third angel. It is as though all Europe had two stations—one in Great Britain, and one at the farthest point of Russia; or as though North America had but two stations—one at Montreal, and the other at New Orleans, with all the intervening railroad facilities blotted out," and all these people [pointing to the figure on the blackboard] crowded into the territory. Recently the truth has gained a foothold in another province, at Amoy, north of Canton, but we have not been able to send a worker to follow up the interest.

What does this mean?—That still in the land of Sinim many wait for the gospel. When China's millions have been reached, one half of the heathen world will have heard the good news of the soon-coming Saviour.

"The gospel that thou bearest,
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood;
A million a month in China
Are dying without God!"

[NOTE.—Draw a large square, dividing it into 214 equal-sized small squares. The large square will represent the population of China, each tiny square standing for 2,000,000 of China's 428,000,000 people. Of these squares, 53 will represent the population of Russia, 19 France, 26½ Germany, 19 Great Britain, 15 Italy, 22 Japan, 20½ South America, and 39 the United States.

The large square, divided into the 214 smaller ones, should be drawn upon the blackboard or a large sheet of paper, before the exercises.

When the number is called for on the program, the square should be divided to represent the population of the several countries, printing in the name of each country, and a statement made concerning China's millions and our obligations to them. This can be made very impressive, if presented by one of the older pupils who understands the situation.]

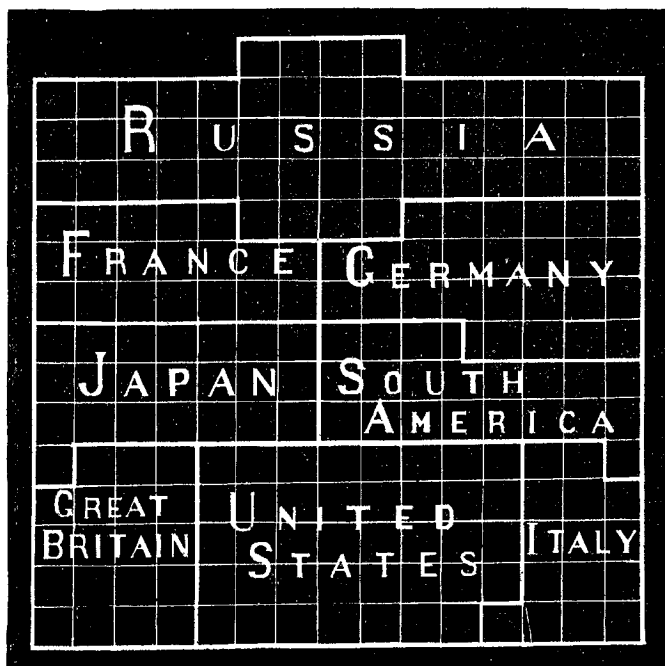
"The Voice of Thy Brother's Blood"

O CHURCH of the living God!

Awake from thy sinful sleep!

Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it naught that one out of every three,
Of all the human race,
Should in China die, having never heard
The gospel of God's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God!

O, speak not of the noble few
Who the gospel sickle wield,



And reap some sheaves with weary hand
On the edge of its harvest-field;
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too few

To reach them ere they die!
But hear! O! hear ye for yourselves
The voice of your brother's blood!
A million a month in China
Are dying without God!

And ye who can not go, O! help
With the wondrous weapon, prayer;
While ye uplift your hands at home,
The cross shall triumph there.
And give ye freely from your store
To the warriors in the field.
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood!
For a million a month in China
Are dying without God!

—H. Grattan Guinness.

The Great Commission

(For sixteen children*)

Go ye into all the world, and preach
the gospel to every creature.

Observe all things whatsoever I have
commanded you.

* Each child should carry a card, on which is the first letter of his text; or the letter may be cut out of card-board, or made of evergreen. Train the children so that each will hold his letter at about the same height, and in such a position that the sentence can be easily read by the congregation.

Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Redeeming the time, because the days are evil.

Every knee shall bow to me, and every tongue shall confess to God.

All have sinned, and come short of the glory of God.

Come over into Macedonia, and help us.

Here am I; send me.

Many shall come from the east and west.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.

God so loved the world, that he gave his only begotten Son.

O Lord, open thou my lips; and my mouth shall show forth thy praise.

Surely the isles shall wait upon me.

Preach good tidings unto the meek;
... proclaim liberty to the captives.

Esteeming the reproach of Christ greater riches than the treasures in Egypt.

Lo, I am with you alway, even unto the end of the world.

Recitation by Little Boy With a Collection Box

THIS little red box in my hand
Is empty as it can be.

It makes no noise at all,
Though I shake it hard, you see.

I wish it were full—don't you?—
Of pennies and quarters and dimes;
But wishing won't make it full—
I've tried it so many times.

Just think how much good it would do,
If this little box were full—
How many a heathen child
Might be sent to a mission school.

It makes me most ready to cry
When I hear the stories they tell
Of children who don't know at all
Of Jesus, who loves them so well.

I wish I could help them some way!
Now, listen, I have thought of a plan:
I'll pass my box 'round the room,
And ask all to give what they can.

I think, if you'll each give a little,
I'll get my box full, I believe,
For you know it was said by the Saviour,
'Tis better to give than receive.

—Selected.

THE message continues to make progress in Central America. Dr. A. J. Hetherington writes: "O, the field is such a needy one, and our workers here are so few in number! These people need the fulness of the gospel. Some are anxiously inquiring after the truth. Here in this island new interests are constantly developing. One of our native brethren has found quite an interest among the people of the north side. He was telling me yesterday that he hoped I would soon be ready to go over with him and help to organize a Sabbath-school. We are finding in various places that people are awakening and asking earnestly about the truths for this time, and we are praying that the corps of workers may be increased."

THE FIELD WORK

Virginia

CARDWELL.—Last First-day was a good day for the company at this place. Nine faithful souls were buried with their Lord in baptism, and raised to walk in newness of life. This company are all full of courage in the Lord. I hope to see a good church at this place.

C. B. RULE.

Michigan

SUNDAY, November 6, was the day set for the dedication of the East Port church. The ministers present were Elders Wight, Matthews, and the writer. The church was quite well filled with the people from the town, who gave marked attention to Elder Wight as he spoke from Joshua 4:21. He briefly outlined our work, showing that our church buildings represent a principle, and that they are to call attention to the third angel's message. At the close of the sermon the dedicatory prayer was offered by the writer.

The brethren at this place are of good courage, and are planning on active work in the missionary campaign this winter. Several will devote part of their time to the canvassing work, and one sister will spend all her time in circulating the printed page.

J. J. IRWIN.

Panama

BOCAS DEL TORO.—Brother and Sister Stuyvesant, of Lamar, Mo., joined us about the fourth of October. Mr. Knight left here with them November 1, for San Andres Island, where they intend taking up the school work.

The work in this part is progressing, and, although we have had some trouble, caused by a false brother in Costa Rica, yet our courage is good. We are doing our best, and the work being the Lord's, we are confident that he will make all things come out after the counsel of his will. We know that we are being hewn and polished and refined in a way, perhaps, that would have taken years to accomplish in our home land.

We can only go slowly, as this people have to be taught and retaught the message, ere they accept it. This is due, I think, to the long years of ignorance and slavery under which they have been held. It is difficult even to get some of them to read the Bible; although there is no people who profess to believe the Bible as do this people.

Brethren, pray for us. We long for the day when we shall all be gathered home, bringing our sheaves with us.

CARRIE KNIGHT.

Mexico

TACUBAYA.—I have recently received an encouraging letter from Gomez Palacia, State of Durango, which Elder Leland and I visited last summer. One subscriber whom Brother Leland secured writes (the following is a free translation): "We give thanks for the

explanations, so true, which we have seen in your valuable periodical, and I offer myself to the work of your church, because as soon as I learned these good counsels, I made a vow to keep the Lord's holy day, because I do not wish to please men, but God alone, and hope that the Holy Spirit will illuminate your understanding, in order that many souls may triumph."

Another man in the State of Michoacan sends us seven names for the paper, and tells us how he enjoys it. Dr. Erkenbeck writes me that the man who accepted the truth last year at the sanitarium is there again on a visit, and that he is still faithful, and expects in a few months to dissolve his partnership, so that he will not be connected with those who do not keep the Sabbath.

I shall have more to write presently. Sabbath was a good day for us here in Mexico City. We had quarterly meeting, the first in which the recently added members had taken part.

GEO. M. BROWN.

China

LOSHAN HSIEN.—We are glad to see through the REVIEW how the work is prospering in our home lands. Surely the message entrusted to us must be carried to every nation and tongue before the end of this wicked world will come.

I wish we could all realize what it does mean to be entrusted with the most solemn message of warning ever given to be proclaimed in a condemned world. I tremble when I think of what a great work lies before us here in China. The field is open. God is guiding us in his good way, and helps us to proclaim the message far and wide. We have been here in Loshan Hsien about four months, and are preaching and working in all lines, in order to teach the poor people the true Bible principles.

October 1 we had a memorial meeting here in Loshan Hsien, after which we accompanied eleven new converts to the river, where we baptized them in the name of our Lord. We have now a small company of fifteen baptized adults in this place. Ten or more, who are waiting to receive more instruction, will soon enter our ranks. We have a day-school and a Sabbath-school, which are doing well.

E. PILQUIST.

France

PARIS.—I arrived this morning, after riding all night, from the south of France. I have just returned from the French camp-meeting, and it was one of the best meetings I ever attended. The hearts of these French brethren were filled with joy that God had opened up the way to have a camp-meeting in France. We had a beautiful spot among the Cevennes Mountains. Each night there was a large outside attendance.

When we first proposed this, we had counted on having about thirty of our

people; but over forty were on the ground, and there were fifty-three of our brethren present in the Sabbath morning meeting. Considering the fact that the camp was in the south of France, and that there were four churches in the north, we were much encouraged. Our French brethren, unaided, have raised nearly all the expenses for camp-meeting, new tents, etc. So camp-meetings in France are now an assured thing.

Our tithe the first quarter of 1903 amounted to 533 francs. The first quarter of 1904 it amounted to 1,500 francs; the second quarter to 2,300 francs.

It is really sad to see these fields waiting for the truth when we have not enough workers to enter them. May the Lord open the way that more laborers may soon be here to reap the ripening harvest.

B. G. WILKINSON.

Japan

TOKYO.—Returning from my trip to Korea, I spent several days in Kobe. On Sabbath, October 8, we held the dedicatory services in the new chapel just completed there. This is our first and only church building in Japan. It is eighteen by thirty-five feet in size, with an entry, and presents a very neat appearance. The brethren and sisters in Kobe were very glad upon the completion of this work, for it has taxed their resources to the utmost; and even yet some debt remains. But this they are planning to remove as soon as possible.

The work in Kobe continues to progress. Plans have been made for holding regular meetings in a part of the city where the truth has not yet been presented. The sanitarium work is still prospering, and it looks as if we shall soon have to provide more rooms for patients.

Recently Brother Okahira spent some time with the believers in and near Wakamatsu. Four were baptized, and several others are observing the Sabbath. Work has been opened at Kitagata, a station on the railway some miles north of Wakamatsu; one young man has begun to observe the Sabbath there. Two of our young men are engaged in canvassing in that vicinity.

A young man, a telegraph operator, has recently accepted the truth in Tokyo, and has united with another of our young men in circulating our literature in the city. They are having good success. My English Bible class is unusually large this fall, and some of the students show much interest in the subjects studied and the truths presented. Several Chinese students attend quite regularly.

The war drags wearily on, and the effects are felt in the increase of prices on various articles, and in renewed calls for charity in behalf of widows and orphan children. The military law has lately been amended, extending the time of military service five years. Formerly a soldier was enrolled among the reserves till he reached the age of thirty-two; but under the present law the reserves are liable to service till they reach the age of thirty-seven. This change is likely to effect some of our brethren, who had about reached the age when they would be exempt from further service; but now they are subject to call during five more years, unless excused

for some reason. Thus the trials and difficulties increase as the end draws near. But these very trials should lead us to greater earnestness in our work, and deeper faith in God's preserving power.

F. W. FIELD.

Ecuador.

GUAYAQUIL.—We arrived at this place two weeks ago (about August 30), after a very pleasant voyage. We are waiting here for some of our freight. As soon as it comes, we shall go to Quito, a three days' trip from this place.

The climate of Guayaquil is quite pleasant at this time of the year—the dry season. We sleep quite comfortably with a blanket over us nearly all night. They tell me that the thermometer never goes above ninety-five degrees, and generally stands from eighty to eighty-five degrees. The town would be much more healthful if they had good sanitary arrangements. Guayaquil has almost doubled in size the last few years, and promises to be a prosperous place in the near future.

While waiting, I have been out canvassing for our books, and found some quite interested in the truth. One young man, who keeps a small fruit stand under our apartments, asked me if I had a good book to prepare him for confession. I told him that I had one of the very best for that purpose—"The Life of Christ." He gave me his order, and since then has taken the book, and likes it very much. He says one of his friends wants one, also. What a great field this is for work, with the people around one like bees, without God and without hope in the world. They are more liberal-minded here than farther south, so we have a good field to work. Now is just the time to labor here. Many more might be doing a good work, if they were here.

While out with the books one Sunday, I saw the police hurrying about, commanding all stores to be closed at 12 M. So we are not entirely free from the Sunday law here.

THOS. H. DAVIS.

Arkansas

I BEGAN to hold meetings at Sassafras Pond schoolhouse, about thirty miles north of Van Buren, on the top of Boston Mount, the latter part of September. The interest was fair. We had two all-day meetings, with dinner on the grounds. Some of the best families there have begun to keep the Sabbath, and a goodly number are interested.

After closing the meetings at that place, I began meetings about four miles south of Sassafras Pond. I visit the people on the mountain and give them Bible readings, working from house to house. The interest is good here, and there are urgent calls for preaching at several places near by. Quite a number of the people from Porter, two miles north of here, come nearly every night. A few evenings ago, as the weather had been bad all day, I concluded not to ring the bell; but shortly after dark I saw a light coming around the curve toward Porter, and while I was getting ready to start, eight more lanterns came in sight; and before I reached the house, several persons were there, ringing the bell, light-

ing lamps, and making the fire. There were about twenty-five. They are very anxious for meetings to be held at Porter.

My wife sent me about one hundred copies of our periodicals, and they were eagerly taken. Many more could have been used to good advantage.

The ascent from here to Sassafras Pond (four miles) is over seven hundred feet. The average grade from Porter to Winslow (five miles) is one hundred and twenty feet to the mile, and one mile has a grade of one hundred and sixty feet. I am in these mountains to hunt the lost sheep, and I thank the Lord for success; to him be all the praise. I expect to spend the winter in this part of the field, except a visit with my family on Christmas. Pray for the Lord's work here.

H. CLAY GRIFFIN.

The Ontario Indian Camp-Meeting

THIS meeting was held at the Indian church known as Kenyengah. The Indian brethren had come from east and west, so there was quite a nice little congregation. This is the residence of Dr. Hill, the Indian chief. On his farm was a small grove, in which the meeting tent was pitched; but the weather was so cold that it could be used for only a few services. However, we had a good church building to which to go. This, at times, was packed to its utmost capacity. There are two Seventh-day Adventist Indian churches on this reservation, and both have good church buildings.

There are about four thousand five hundred Indians on this reservation. Their land is most excellent, and considering the short period of time since they began to adopt civilized methods for obtaining a livelihood, they have made remarkable progress. This land was once heavily covered with the best of timber, but it has nearly all been cut away, so that they are now driven to the cultivation of the soil, which is a most excellent thing. The reservation is about twelve miles long and eight miles wide.

Elder A. L. Miller and Brethren Noftsgar and T. H. Robinson attended the meeting a portion or all the time. There were a number who could not understand English, so it was necessary to have an interpreter. Brother A. G. Smith, one of the Indians, was able to act in this capacity in a very satisfactory manner. The meeting continued for ten days. On the last Sunday six received baptism by the hand of Elder Miller. Most of the preaching was upon the coming of the Lord and the necessary preparation for it, and was well received both by our people and by the public. The social meetings were characterized by a good spirit. As they spoke in their native tongue, the writer could not understand their testimonies, but could see that the Spirit of the Lord was greatly moving the hearts of this simple people. It was voted that the next annual meeting should be held with the Oneida church, near Southwold, in the month of September.

At the close of the meeting at this place, in company with Elder Miller, I went to the east end of the reservation, and held meetings for nearly a week. At

the latter place a full corps of church officers was elected. The subject of church-schools was dwelt upon, and if the plans carry, two church-schools will soon be in operation. Quite a number of orders were taken for "Christ's Object Lessons." We left the Indian brethren much encouraged. If they will all be faithful in paying their tithes and supporting their church-schools, we shall see a marked change for the better among this people.

A. O. BURRILL.

My Recent Trip to the Northwestern Camp-Meetings

AFTER corresponding with, and receiving cordial invitations from, the presidents of the Missouri, Oklahoma, Kansas, Colorado, and Nebraska Conferences to attend their camp-meetings in the interests of the colored work in the Southern Union Conference, I left home, August 17, and spent the three last days of the Missouri camp-meeting on the camp-ground at Columbia.

Earlier in the meeting the several different interests connected with our cause had been presented, and liberal contributions had been made to them.

I was told by leading brethren that under such circumstances I need not expect to receive much. Instead of these circumstances being a discouragement, they were an encouragement to me. Should I go near the close of a meeting where needy enterprises had been presented and no response been made, I should feel differently. But when the hearts of the brethren and sisters have been touched, and their pocket-books have been opened to these needy fields, they will not fail to respond when such a theme as our work among the colored people of the South is presented. I found this to be the case on the Missouri camp-ground, and felt that, under all the circumstances, the brethren responded liberally.

In company with Professor Kern, I left the Missouri camp-ground Sunday morning, and reached the Colorado camp-ground at Longmont, Monday night just before the evening services began. The meeting had been in progress several days, and the circumstances were much the same as they were on the Missouri camp-ground, only the camp was much larger, and the camp and grove were as beautiful as anything I have seen in the history of camp-meetings among our people.

I was not disappointed when I presented the needs of the colored school at Huntsville. I spent but two days, and left early Thursday morning for the Oklahoma camp-meeting at Guthrie. I reached their camp-ground just before noon, on Friday, where I remained until the following Wednesday. It would not have been possible for me to receive a more cordial reception, and the response to my appeal in behalf of the colored work was most encouraging.

I left Guthrie Wednesday morning, and arrived at the Kansas camp-ground, at Wichita, that afternoon. It had been many years since I had attended a camp-meeting in Kansas, and but comparatively few of those with whom I had been associated in former years were at the meeting. I found a large number of our people on the encampment. I do not know the number, perhaps from eight

hundred to one thousand. I was cordially received, and every opportunity was given me to present the interests of the cause for which I had come. The meeting had been in progress for a number of days, and not only had the general interests of our different enterprises been presented, but Kansas was building a sanitarium about two miles from the camp-ground. The frame was already up, the corner-stone was laid the day before my arrival, and nearly three thousand dollars had been pledged and donated to this institution, yet the appeal to the Southern work was perhaps as liberally responded to as it would have been had this been the first call.

I left the Wichita camp-ground Sunday night, in company with several of the leading brethren, and arrived on the Omaha ground on Monday afternoon. This, I think, was as large a camp-meeting as I ever attended among Seventh-day Adventists, and perhaps the largest. I do not know the number on the ground, but it seemed to me that the meeting was too large, and yet it was so organized and so conducted that all branches and all departments received due attention.

I do not know that I can say that I was more cordially received here than at the other meetings, but I can say the same cordial reception was extended to me that I had received everywhere. I could not ask for a more hearty welcome. It almost seemed to me at times that the different conferences vied with one another to show their interest in, and their sympathy for, the work in the great Southern field.

At the close of the Nebraska meeting it was my privilege to attend the fall council at College View. In company with Elder Butler and Brother Ford, I left College View, September 20, and reached my home at Graysville the twenty-second, having been gone about five weeks. During this time I received between six hundred and seven hundred dollars in cash, and over eighteen hundred dollars in pledges.

I felt very much encouraged, and I desire through our good REVIEW to express to the brethren and sisters of the different conferences that I visited, the hearty thanks of the brethren and friends of the Southern Union Conference.

SMITH SHARP.

An Interesting Letter

DEAR BRETHREN AND SISTERS: I wish to add my testimony to the truth which I have just read in the REVIEW of Oct. 6, 1904, under the heading "Some Fundamental Principles in This Message," as I was one who dealt with these facts, and have listened to the preaching of William Miller, J. V. Himes, George Storrs, Brother Hutchinson, of Montreal, and many others who proclaimed that time message. It seems as though our brother who gave the discourse must have passed through that momentous time, and been imbued with the spirit that was manifest all through those twelve years when that message was proclaimed. Our message then was, "Fear God, and give glory to him; for the hour of his judgment is come."

The time was the moving principle, and that is the foundation of all these glorious truths. This is what makes us a separate people. This began to be

manifest in the spring of 1844. About April 20 God called from fifty to one hundred thousand from the nominal churches. Right there we lost our reckoning, and fell asleep while the Bridegroom tarried; and it was the time that we went to sleep on, and it was the time that woke us up.

About the middle of July we discovered the discrepancy of our reckoning. The event given in Daniel 9 which marked the beginning of the seventy weeks was the going forth of the commandment to restore and build Jerusalem. That commandment went forth in the year 457 B. C., as recorded in Ezra 7. We had dated from the beginning of 457, but we discovered by reading Ezra 7:9, that six months of that year had passed away before the decree took effect; hence the twenty-three hundred full years would run over six months into the year of 1844. There the midnight cry began. Then all those virgins arose, and went forth to meet the Bridegroom on the tenth day of the seventh month.

In the tenth chapter of Revelation we see that the angel that comes with this message is clothed with a cloud. Thus it was we did not understand the work to be done in the judgment as we now learn by the sanctuary question. Neither did we understand that we were to meet with such a disappointment. Truly our eyes were holden as were the disciples of Christ. We did proclaim, with all the positiveness of Revelation 10:6, that time should be no longer; and prophetic time did end just as we preached, but we believed it was probationary time.

All was accomplished at the end of those periods that we were warranted to look for. The judgment did begin according to Dan. 7:9, 10, 13, 14; Rev. 11:18; Rev. 20:12, 13.

We are met with this saying from many, "Why did not you see the third angel's message then?"—We were not to see it then, if we had, we never could have preached the first. The third angel could not get his message until the temple of God was opened in heaven (Rev. 11:19), at the end of the twenty-three hundred days of Dan. 8:14. By faith we then saw the ark of his testament, and some saw the light on the Sabbath, and began to keep it.

In Heb. 10:36 it is said: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." We did the will of God in preaching that time message, but we did not receive the promise. In Heb. 10:32 we are told to call to remembrance the former days. This is a very blessed thing to me. I am happy to live to see the sixtieth anniversary of the judgment. To me it is glorious to call to mind the former days, and, step by step, I can see how God has led this people. There can be no doubt but this truth will triumph gloriously in the near future, and I am one who hopes to triumph with it through the all-atoning blood of Jesus Christ.

WASHINGTON MORSE.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$47,344 25
Mr. and Mrs. T. H. Patton..	50 00
West Michigan Conference..	36 13
Emma Tapson (South Africa)	11 69
Samuel Booth	10 00
M. C. Sturdevant	10 00
August and Albert Glatt	10 00
Peter Anderson	10 00
Mrs. Anna M. Rice	10 00
Eugene Tailleux	10 00
Gustav Getzlass	9 00
Cecil H. Pretzman (South Africa)	8 16
Plymouth church (England)	7 55
Second Jersey City (N. J.) church	7 50
C. F. Morse	6 00

FIVE DOLLARS EACH

M. M. Fry, Mrs. M. L. Fry, D. M. Wilson, Mr. and Mrs. J. B. Robinson, Mrs. H. R. Johnson, A. W. Bunnell, a Sabbath-keeper, Mrs. A. E. Daniels, Charles L. and Beatrice J. Koelsche, Walter J. Crandall, Anna Elder, a friend, Mrs. L. C. Jarnagin, Zac Kelley, Mrs. Ella Sylvester, John Gee, Julius Christensen, Mr. and Mrs. G. W. Barker, Daniel Wilcox, Mrs. Anna McLene, Mrs. Ida Sigrist, Myldred Kelly, Mr. and Mrs. Charles Satterlee, J. A. Anthony, Mrs. M. K. Richard, Mrs. M. J. Kay, Mrs. David Richard, a friend in Oregon.

\$4.87 EACH

Samuel Joyce (England), Mrs. F. H. Sisley (England), W. C. Sisley (England), Eld. and Mrs. O. A. Olsen (England), H. R. Salisbury (England), Mrs. McPherson (England).

Merton B. Ashley, \$4; G. R. Drew (England), \$3.66; G. T. Fero and family, \$3.25; Mrs. Harrows, \$3.05; Mr. and Mrs. J. F. Jacobus, \$3; Central Union Conference, \$2.75; A. C. Fry, \$2.70; an Oregon sister, \$2.50.

\$2.44 EACH

M. E. Olsen (England), Mrs. Elizabeth Wink (England), W. T. Bartlett (England), Mrs. A. Howell (England), W. A. Spicer.

TWO DOLLARS EACH

A. F. Eckstrom, Mrs. Morey and son, Mary C. Miller, Dr. J. L. Dean, B. H. Tally, Mrs. Morse, D. S. Wheeler, Mrs. Johanna Jensen, Mrs. Nancie Paul.

North Warren (Pa.) church, \$2.05; C. Rasmussen, \$1.85; North England Conference, \$1.83; Sarah Ballard, \$1.82; Southwestern Union Conference, \$1.50.

\$1.22 EACH

A friend (England), S. S. Barnard (England), J. Gillatt (England), S. G. Haughey (England), Mr. Webb (England), J. W. Tellgate (South Africa), W. H. Tapson (South Africa).

ONE DOLLAR EACH

Mrs. White, N. H. Keizer, Susan Isenberg, Mary M. Guisel, Carrie Tyock, Lydia Williams, Flora Ortiz, Johnson Ortley, F. C. Myers, Mrs. L. B. Smith, Mrs. Lee Adams, Mabel Cone, Henrietta Oden, Carrie Reid, Mrs. Minnie Light, Sarah E. Elder, Ella Nixon, A. F. Grant, George W. Blair, S. A. Cole, Rachel Straw, Mrs. Elma Warner, T. J. Blake, Eva Morse, Mrs. Charles Glazier, Mrs. Nelson Purdy, Beman Taylor, Mrs. Frank Carpenter, Mrs. T. A. Irwin, L. A. Corey, Mrs. A. D. Aycock, Mrs. Cora Harris, Mrs. A. A. Jones, Lottie Wallace, D. E. Powell, May Atkins,

Mrs. Joseph Leininger, Sister A. W. Mavity, Mrs. C. Quackenbush, Dr. A. M. Wilkins, donation, W. J. Hackett.

Friends, \$75; a friend (South Africa), \$73; a friend (England) \$73; Miss I. Bell (England), \$73; W. S. Ware, \$40; D. Pegg (England), \$37; Juniata (Ala.) church, \$31; Julius Pope, \$30; Jane Adair, \$20; Leatha Cook, \$20; Roger and Lealand Corey, \$20; John Oden, \$15; John Bond, \$14; E. J. Bryans (England), \$12; a friend (England), \$12; Mrs. Witman, \$11; Jane Hackett, \$11; Maxie Adair, \$07.

SIXTY-ONE CENTS EACH

A friend (South Africa), L. Cloete (South Africa), D. Walters (South Africa), L. G. K. (South Africa), E. M. Gudie (South Africa), Peebles (South Africa), J. M. Barry (South Africa), J. G. Tarr (South Africa), J. W. Brown (South Africa), I. W. P. (South Africa), C. A. W. (South Africa), I. Steward (England), Mrs. Simpson (England), Miss Simpson (England), J. W. McCord (England), H. Spencer (England), E. D. (England).

FIFTY CENTS EACH

Mrs. Ellen Neff, Mrs. Ethel Deen, Charles Peden, Alice Isenberg, Jennie Thompson, Lucy Thompson, G. S. Honeywell, Nellie Honeywell, Ann Maria Morriss, Lizzie Milner, Fred Haub, I. M. Hess, Nettie Snook, Mrs. Beman Taylor, Ralph Taylor, Mrs. Henry King, Howard Glazier, I. V. Corery, Ellen Hackett, Maud Hackett, John G. Witman, Lizzie K. Light.

TWENTY-FIVE CENTS EACH

A friend, Mary Jones, Beulah Morriss, Mamie Taylor, Mrs. Joseph Walker, a friend, Cass Wilson, Mrs. Frank Miner, Mrs. Edith Doty, Hetty Jackson, Mrs. A. Elliot, E. A. Corey, H. L. Corey, Herbert Corey, Chester Corey, James Hackett, Georgina Hackett.

TWENTY-FOUR CENTS EACH

J. Richardson (England), I. J. Bell (England), A. H. Bryans (England), C. Green (England), George Vallance (England).

TEN CENTS EACH

Parlee Richards, Josie Adair, Garrett Morriss, Ralph Corey, Mrs. Long.

FIVE CENTS EACH

Maydell Morriss, Albert Richards, Lyman Richards.

A. C. Long	\$ 1 00
Jessie Waite	3 00
Mattie B. Turner and family	4 00
Mrs. S. R. Snider, collector..	5 00
Mrs. L. Wilson	5 11
Blauda Youngquest	7 00
L. F. Burdoin	25 00
Friends of the cause in Oregon	30 00

Total reported\$47.937 52

A further list will follow.

Send all donations to W. T. Bland, 222 North Capitol St., Washington, D. C.

Field Notes

A SABBATH-SCHOOL of thirty members was recently organized at Dresden, Ohio.

THE *Welcome Visitor* reports that "there are now six Sabbath-keepers in Chicago, Ohio."

ELDER J. W. WATT reports the recent addition of four members to the church at Sutton, Vt.

FOUR persons were recently added to the membership of the church at Blaine, Kan.

SISTER MARY B. CRAIG reports the recent baptism of eight persons at Decatur, Ill.

BROTHER H. B. TUCKER reports the recent baptism of three persons at South Lancaster, Mass.

NINE persons recently united with the Cherryflats church, in eastern Pennsylvania, eight of these being by baptism.

ELDER M. S. BABCOCK reports seven new Sabbath-keepers at Roanoke, Va.; also the organization at that place of a Sabbath-school of seventeen members.

IN a report from Caribou, Maine, Elder P. F. Bicknell says: "Twelve are now keeping the Sabbath who were not when the tent was pitched at this place."

SIX persons signed the covenant to keep God's commandments, at Lenora, O. T., as the outcome of meetings held in a schoolhouse by Brother and Sister L. P. Syp.

A SABBATH-SCHOOL of about twenty members now convenes each Sabbath in Westerly, Rhode Island. There is a newly organized church of twelve members at that place.

REPORTING from District No. 1, Missouri, Brother W. T. Millman says: "Thirteen have accepted the truth since the camp-meeting. We find it impossible to fill all the calls for meetings."

TEN have been baptized, and about eight others will be baptized, as a result of the tent-meetings held at 51st and Race Sts., Philadelphia, Pa., the past summer, by Elder Morris Lukens.

REPORTING from southeast Missouri, Brother G. Phillips says: "As a result of the labors of faithful canvassers there are about twenty honest souls who acknowledge the truth, and some are now obeying it."

ELDER LEWIS JOHNSON reports having recently organized a church of six members at Valley, Neb., baptized five at Tekamah and three at Omaha, and organized a Scandinavian church of twenty-four members in the latter city.

SPEAKING of the result of a course of meetings at Rockwood, Tenn., Brother G. W. Wells says: "Many friends were made for the truth, and a small company of believers in the third angel's message was brought out. Brother J. W. Franklin remains to follow up the work."

BROTHER V. P. WATTS, who has been holding meetings in Decatur, Ark., reports: "There were twenty-three in the Sabbath-school last Sabbath. I am sure there will be several more next Sabbath. Several have taken their stand on the side of truth. Others are almost persuaded to take their stand. Pray for them. I intend to organize a church here soon."

BROTHER E. B. HOPKINS reports from Cusseta, Tex.: "I spent a few days with the Cusseta church, where two were baptized. The brethren are building a very nice, comfortable church for worship and school purposes."

IN a recent report from Roanoke, Va., Brother H. J. Farman says: "Several persons are keeping the Sabbath, and meet regularly for Sabbath worship, and others are much interested. October 31 it was my privilege to bury two willing souls in baptism with their Lord. Elder M. S. Babcock and wife and Sister M. A. Baker are continuing the work."

SISTER E. M. PEEBLES says in a report of the work in Lincoln, Neb.: "Several persons have lately begun the observance of the Sabbath, and expect soon to unite with the commandment-keeping people of God. Three have recently been taken into full church-membership. Others are deeply interested, and are free to acknowledge that this is the truth. We feel encouraged over the outlook for the work here."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Fall Term of Emmanuel Missionary College

EMMANUEL MISSIONARY COLLEGE, as the name signifies, is a school for the training of Christian workers. It is the aim of the church to evangelize the world, and the church must look to its training-schools for qualified laborers. As Horace Mann has said, "The schools will be found to be the way that God has chosen for the regeneration of the world."

For some time things at Emmanuel Missionary College were in rather an unsettled condition, owing to the resignation of Professors Sutherland and Magan, and the sickness of Professor Washburn. However, the school is started, and is well under way; and while the attendance is not so large as we would like to see it, yet we are all of good courage, and hope that by the beginning of the winter term we shall have a larger number of young men and women who are ready to take a brief training, preparatory to entering the wide harvest-field. We believe it is better to have a few students, and have them thoroughly consecrated, than to have a larger number who do not feel called to make sacrifices to enter the work.

There have been a few changes made in the plan of work in Emmanuel Missionary College. Instead of having the one-study plan, as heretofore, the three-study plan has been adopted; that is, instead of a student's carrying just one intellectual class, he may carry three intellectual classes and one industrial class. No student is excused from taking Bible. It is the object of the school to develop symmetrically the intellectual, the physical, and the spiritual natures of its students.

Great stress is laid on industrial work, and in addition to agriculture, horticultural

ture, carpentry, and gardening, a broom factory has been started.

The young people have also organized what is known as a Young People's Society, for the purpose of becoming better acquainted with mission fields, and for the distribution of our literature among those not of our faith.

N. W. KAUBLE.

Constitution and Composition*

THERE is a physical basis of good language. We do not expect a stoop-shouldered, thin-chested man to speak with a resonant voice. We go further, and trace the nasal twang, the muffled tone, sometimes the hesitating delivery, to bad physical habits or defects. The teacher of elocution tries his best to wipe out these habits and overcome these defects, and by building up the weak points, to restore what was at first a natural heritage. But the home might have more easily attained better results by preventing the evil.

All children, almost without exception, have at first clear voices. They spoil their voices through indulging evil passions,—anger, sulkiness, peevishness,—and by contracting diseases through neglect of the body. Moreover, the evil traits of character which spoil the voice are often induced, and always aggravated, by wrong physical habits, so that all bad voice may, in a measure, be referred to bad living.

The dirty boy and the slovenly girl have little regard for the beauties of language. Physical dirt and disorder are kin with moral grime. Bad grammar and bad diction may have some of their cause in clogged liver, impure blood, and fevered brain.

With all our efforts, if we fail to produce a happy condition of mind because we neglect the health of our children, we shall have our labor lost. Depressing physical conditions induce fretful expression of feelings, while a state of health gives natural fruit in outward happiness. It is imperative that the child be given its rights in natural life. Sunshine, fresh air, sleep, bodily cleanliness, good food at proper times, occupation,—these are the prerequisites of health.

And cheerfulness, the fruit of all these conditions, has much more to do with the faculty of speech than many think. A clear brain and quiet, steady nerves enable their possessor, whether man or boy, to keep control of thought and word. The restraint and choice of expression which the cultured literary man exercises, is possible only through control of the nerve-centers, whose equilibrium is so easily overthrown by adverse physical conditions. An undigested meal, a dirty skin, a blood-supply uncleansed by copious drafts of oxygen,—any one of these is enough to upset the ordinary child's good nature, and to make him fretful, peevish, and uncontrollable. In nervous children it may often be noticed that the postponement of the daily nap for even an hour brings on an attack of reckless mischievousness and a boisterousness which can not be controlled. Again, a lack of occupation often induces a vandalism generally expressed in action, but having its counterpart in words.

To begin with the baby, there is often laid in infancy the foundation for future disability. Every normal baby breathes through its nose, and will continue to do so if it does not contract a cold. The clogging of the nasal passages makes the child breathe through his mouth, and starts those troubles in the throat and the nasal cavity which result later in huskiness or nasality of tone, and in imperfection of enunciation. Colds should be wholly avoided from babyhood through childhood, and always. Many persons, however, invite colds for the baby in trying to guard against them, and with wraps and avoidance of fresh air and infrequency of bathing, make him most susceptible. Barefootedness and bareheadedness and thin clothing are considered dangerous things; and so they are if the baby has been living in a hothouse.

As the child grows, his greater independence somewhat emancipates him from this evil bondage, and betrays him into another. The baby gets his daily bath; the five-to-ten-year-old boy and girl, except perhaps in summer, wait a week. Every child should regularly have his morning bath, or rub at least, his exercise with the tooth-brush, and a filling of the lungs with fresh air, either by a run or by breathing exercises. Trouble, indeed, it is, until it becomes a habit, to give such close attention; but the child, from the time he is three or four years old, may be taught to do the work for himself. The consciousness of absolute cleanliness which the treatment gives has more influence upon the thought and the speech than most parents imagine. It quiets and strengthens the nerves, and invigorates the mind, making them able to resist the assaults of passion to which otherwise they would surely succumb.

A non-stimulating diet and regularity of eating have great effect upon speech. The absence of irritating substances in the system which the one favors, and the self-control and system which the other teaches, have their effect upon the life, which is reflected in the speech. Difference of natural temperament in children first makes advantage or disadvantage; but given equality in this, it will be observed that the boy who feeds at home upon pickles, preserves, and cakes, loves the role of slangy swaggerer, while his seat-mate who was spared these abominations is able to see some beauty in the life of Isaac. The girl who brings lunches to school because her mother says she is still too young to fast from breakfast till dinner, and who finds many a stray penny to spend at the candy store, is the girl who finds it too hard to study her grammar, or to take note of the good example of her teacher's language.

We may grant it to be true that healthful living is not the greatest factor in the teaching of language, but the fact that its powerful aid is not even recognized by many teachers and parents is cause enough for emphasis to be laid upon it here. Thus we may say that we need not expect our children to learn to speak with the gentleness and the power of Jesus, before knowing the conditions of the life which he has taught, and embracing them for ourselves and our children, cultivating self-control, self-denial, and self-sacrifice.

A. W. SPAULDING.

Current Mention

—Fire in the business section of Cincinnati, Ohio, November 20, caused a loss of \$700,000.

—It is reported that the pope's physicians feel much anxiety concerning the pontiff's health, on account of his liability to attacks of heart failure.

—Fire in a tenement district of Brooklyn borough, New York City, November 20, caused twelve deaths among Italian tenants, though the property loss did not exceed \$10,000.

—Reports of unprecedented cold and stormy weather for the month of November come from various parts of Great Britain, with tales of great suffering and some deaths from exposure. Organized relief has been provided by the local authorities in some districts.

—The following telegram from Colon, dated November 8, gives an idea of the weather conditions which prevail along the route of the Panama Canal during some portions of the year: "Torrential rains are prevailing here. There has been a fall of over thirteen inches in the last thirty-five hours."

—Sunday enforcement has become a prominent feature of the city government in East Liverpool, Ohio, as an outcome of the recent elections in that city. A press report says: "Mayor Weaver, the only Prohibition mayor in the State, has issued an order against the transaction of any kind of business in the city on Sunday. He will permit only eating-houses and drug stores to be open. There is much opposition to the edict, and a strenuous endeavor will be made to have the chief executive rescind his order."

—Recent reports from St. Petersburg have described an important movement in the direction of securing a more liberal government in Russia, under the leadership of the zemstvos, or local assemblies. At a gathering held in a private house in the Russian capital, at which about one hundred members of the zemstvos were present, with the consent of Prince Mirsky, successor to the recently assassinated DePlehve, demands for local self-government and the recognition of civil and religious rights were drawn up in writing for presentation to the czar. The latter, according to report, has refused to accede to them.

—The progress of the Sunday enforcement movement in Europe, reports of which have recently come from Spain and other countries, is further indicated by the following dispatch from Paris, dated November 20: "The Sunday rest movement is assuming a practical phase by the vote of the superior council of the ministry of public works recommending Parliament to enact a rigid law providing for one compulsory day's rest weekly. The council also recommended that Sunday be the prescribed day of rest unless the nature of a person's occupation compels it to be otherwise. The movement is the result of the growing disregard of Sunday observance, it now being customary in Paris and throughout France for building operations, shop trade, and most other branches of industry to continue Sundays the same as other days."

* The second of a series of four articles upon language culture in the home.

NOTICES AND APPOINTMENTS

Notice!

NOTICE is hereby given that the fourth annual meeting of the stockholders of the Southern Publishing Association will be held at the offices of the association, Nashville, Tenn., on Tuesday, Jan. 10, 1905, at 11 A. M., to elect a board of directors for the ensuing year, and for the transaction of such other business as is connected with the association.

CHAS. S. POTTS, Secretary.

The Washington Training School for Nurses

THE Washington Sanitarium Association will open a Training School for Nurses Jan. 3, 1905. The course, which will cover a period of two years, has been arranged with especial reference to the needs of our young people who desire to secure the best training possible in two years' time.

Applicants must have good health, satisfactory recommendations, and a common school education, such as would include the eighth grade of a grammar school. Persons who desire to take this course should make application at once, enclosing recommendations, or sending them as quickly as they can be secured. Address Washington Sanitarium, Nos. 1 and 2 Iowa Circle, Washington, D. C.

Business Notices!

WANTED.—A first-class hygienic cook. Address, giving references, Iowa Sanitarium, Des Moines, Iowa.

WANTED.—S. D. A. man and family with children that can milk cows and run cream separator, and do farming. Address, Dr. G. R. Pegg, Bird City, Kan.

WANTED.—To rent a farm, by a S. D. A., where church privileges among Adventist people may be had. Ohio, Indiana, Illinois, or Michigan preferred. Can give good references. Address I. T. Babcock, Jackson Center, Ohio.

A GENERAL, all-round workman, especially one who understands something about painting, paper hanging, and carpenter work, can obtain permanent employment in connection with the Hinsdale Sanitarium, Hinsdale, Ill. Write, giving full particulars.

WANTED.—Partner in new foundry. Splendid chance for good moulder with small amount of capital. Excellent opportunity in the trade and fine chance for missionary work. Must be a S. D. A. For particulars, address Taylor & Griffin, 214 Fourth Ave., Ardmore, I. T.

FOR SALE.—Due to failure of the Hammond Food Co., of Bay City, Mich., I am in a position to quote unsalted, pure peanut butter, made from No. 1 Spanish shelled peanuts, at 10 cts. per lb. in 50-pound lots or more. Cash with order. Address J. B. Schindler, Bay City, Mich.

FOR SALE.—New olives; fine quality, good size; 70 cts. per gal. Have 500 gal. last year's, at 40 to 50 cts.; also olive oil, oranges and lemons; a small amount of extracted honey. Freight on olives to N. Y., \$1.25 per 100 lbs., providing there are 180 lbs. or more. Order early, of W. S. Ritchie, Corona, Riverside Co., Cal.

THE Colorado Sanitarium of Boulder, Colo., desires to secure the services of a Seventh-day Adventist man or woman who is competent to take charge of and operate a steam laundry. Applicant must present references, and accept position upon three months' trial. State age, experience, and all necessary information. Address Francis M. Wilcox as above.

FOR SALE.—The Triumph Food Co., Ltd., of Menominee, Mich., is making a fine line of health foods, which are offered at very low prices. A large Family Box containing a \$5 assortment of these foods for \$3 cash with order. Special discounts to church societies, schools, and sanitariums. Write for samples and price-list.

FOR SALE.—A beautiful home in Modesto, the center of the prosperous irrigation district of the San Joaquin Valley. Corner lot, 50 x 100 ft., improved with trees and flowers, in best residence part of city. Shade trees in front and about the house. Fine six-room house, in good condition, and furnished throughout with good hardwood furniture. Carpets in all the rooms in good condition. Cook-stove, also heating stove, and a full supply of dishes and cooking utensils. House and lot and furniture at a bargain. Modesto is one of the finest towns in California, as to climate, health, and natural advantages; has a population of about 3,000, and is rapidly growing. Plenty of work in almost every line. Also S. D. A. church privileges. Address M. H. St. John, Modesto, Cal.

Publications Wanted

THE following persons desire late, clean copies of our publications, postpaid:—

Mrs. J. F. Woods, of Warsaw, Ind., has a sufficient supply of periodicals for the present.

Will J. Waxham, Middleburg, Fla., REVIEW, Signs, Southern Watchman, Training School.

Elder C. A. Hansen, Alpena, Mich., REVIEW, Signs, Instructor, and tracts. Can use a large supply.

H. Clay Griffin, Frisco, Ark., REVIEW, Signs, Watchman, Little Friend, and especially tracts on the Sabbath question and the law of God; could use a large number of The Family Bible Teacher.

Obituaries

GRIFFIN.—Died on Cliff Island, Maine, of consumption, Nov. 17, 1904, David Henry Griffin, aged 77 years, 3 months, and 2 days. Brother Griffin was formerly a member of the Methodist Church; but when his attention was called to the truths of the third angel's message, he investigated them, and before hearing a discourse, he began to observe the Lord's Sabbath. This was about twenty-eight years ago, and he was faithful in keeping the commandments until his death. He leaves a companion, three children, three brothers, and one sister, and a large number of more distant relatives and friends to mourn their loss. Words of comfort were spoken by the writer, from Matt. 16:27.

S. J. HERSUM.

TALMAGE.—Died at her home near Chester-ville, Ohio, Nov. 2, 1904, Mrs. Sophia (nee Alverson) Talmage, aged 67 years, 11 months, and 29 days. She was laid to her final rest on her sixty-eighth birthday. Sister Talmage had been in ill health for several years. She frequently expressed a sense of weakness; and her oft-repeated wish that if her work was done, she might be given rest, at last was granted, and like a weary child, without a struggle, she fell asleep. On Oct. 7, 1856, she was united in marriage to J. N. Talmage, thus sharing with him the joys and sorrows of this life for forty-eight years. This union was blessed with five children, two sons and three daughters, all of whom were present at the funeral. At the age of sixteen she was converted, and united with the Methodist Episcopal Church, continuing in that faith until 1873, when she and her husband identified themselves with the Seventh-day Adventist church of Waterford at its organization, remaining steadfast in the faith of this people till the time of her death. She was a devoted wife, an affectionate mother,

an earnest Christian, and a kind neighbor, loved and respected by all who knew her. She leaves a husband, five children, eight grandchildren, two great grandchildren, two sisters, and one brother to mourn their loss. The funeral service was largely attended by sympathizing friends and neighbors. Words of comfort were spoken by the writer from 1 Thess. 4:13-18.

H. H. BURKHOLDER.

A Faithful Worker Fallen

SISTER MARIAN DAVIS, for many years an efficient laborer in the literary departments of our work, fell asleep in Jesus at St. Helena, Cal., Oct. 25, 1904. Sister Davis was born in North Berwick, Maine, Aug. 21, 1847. When she was three years of age, her father came to California in search of gold. A year later, and while he was still in California, her mother accepted the Adventist faith. Soon after his return to Maine, a year later, her father also accepted the blessed hope of the Saviour's personal second coming for the gathering of his people. Marian was an earnest, conscientious child, and at an early age she became a member of the church. In 1868 she went with her parents, two sisters, and a brother, to Battle Creek, Mich., where the father and mother and one sister died in the faith, and where a brother, Mr. W. Davis, and a sister, Mrs. W. K. Kellogg, still reside. Soon after coming to Michigan, Sister Davis undertook the teaching of a country school. The work was too hard for her, and resulted in a complete breakdown in health. A year of sickness followed, from which she was raised up in answer to prayer. After this she worked for several years as a proof-reader in the Review and Herald printing-office. In 1879 she entered the employ of Mrs. E. G. White, and she was a faithful, devoted, and very efficient helper until the time of her recent illness. With Mrs. White she has shared many experiences of travel and labor, accompanying her in pioneer experiences in Texas, Indian Territory, and Kansas in 1879, going with her to California in 1881, to Europe in 1885, again to California in 1887, to Michigan in 1889, to Australia in 1891, and again to California in 1900. During the past twenty-five years Sister Davis has been a most efficient and trusted worker, preparing for the press tracts, pamphlets, and books, and articles for our numerous periodicals. In May, 1903, while attending the General Conference in Oakland, Sister Davis, with many others, visited the Chabot Observatory to study the wonders of the starry heavens. While there, she caught a severe cold, which settled upon her lungs, and brought her very low. Slowly recovering in the autumn, she labored during the winter and spring with her old-time energy. About the middle of the summer her strength began to fail, and she wasted away until she fell asleep peacefully Tuesday afternoon, October 25. In August her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, came from Michigan to visit her, and were with her at the time of her death. Always of a sensitive and modest disposition, Sister Davis sometimes, during her sickness, mourned because of the imperfections of her work and experience, but at the last she grasped the firm promises of God, and found peace and rest and joy in the Lord. The funeral was held in the St. Helena church. A large number of friends were present from the sanitarium and its neighborhood, and from St. Helena. Elder H. A. St. John spoke words of comfort and hope to the bereaved sister and niece, and to the many personal friends present. Sister Davis will be greatly missed by her collaborators in the work to which she gave so many years of her life. But we sorrow not as those who have no hope. She is sleeping in Jesus, and in the resurrection morning she will hear his voice, and will come forth to glorious immortality. Of her it can indeed be said, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. C. WHITE.



WASHINGTON, D. C., DECEMBER 1, 1904

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

A BRIEF announcement of the Washington Training School for Nurses will be found on the twenty-third page.

THE week of prayer is appointed for December 10-17. The readings to be used were printed in the REVIEW of November 24.

BROTHER W. B. SCOTT and family spent two days in Washington last week, having just arrived from Scotland, where he has been general agent of the canvassing work. He is returning to Oregon. Scotland now has a good corps of canvassers.

ELDER H. W. COTTRELL, the president of the Atlantic Union Conference, has spent several days in Washington during the past week, and has united with the resident members of the General Conference Committee in various council meetings.

BROTHER C. E. PECKOVER and wife of Kansas, are on their way to Bocas del Toro, Panama, having arranged to sail November 25, from New Orleans. The Kansas Conference continues their support. They go to assist Elder I. G. Knight, whose health has lately been very much broken. Before leaving Kansas, Brother Peckover was ordained to the gospel ministry.

ISOLATED Sabbath-keepers who desire to respond to the various calls for financial assistance in behalf of our general work may send their donations to the office of the conference in which they reside, or to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C. Let each one study the calls from the waiting fields, and do what he can to aid in answering them.

At the recent council of the General Conference Committee it was recommended that a suitable program for the children should be prepared to be followed on Sabbath, December 24, or on Christmas Day, as might be preferred. This program is printed in this issue of the REVIEW, and will be found on the fifteenth page. It is both interesting and profitable, and if used in the right way, we believe it will bring a blessing to the children.

ELDER I. H. EVANS, the treasurer of the General Conference, has joined the company of workers here, and will make his home at Takoma Park, where his family is now settled. Brother Evans will still attend to the work of closing up the affairs of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., but will also be able to devote considerable of his time to the interests of the General Conference. His address is Takoma Park Station, Washington, D. C.

THE external appearance of the December number of *Life and Health* is attractive, and is an invitation to examine the contents. Those who accept the invitation will not be disappointed. The topics considered are practical and helpful, and there is a strong flavor of good sense in their treatment. The magazine is being received with much favor, and its list of readers has been steadily increasing. If you are not a subscriber, you can receive *Life and Health* for 1905 for fifty cents, and the issues for November and December of the present year will be furnished without additional cost until the editions are exhausted. Address this office.

Splendid Success

THAT November number of our little magazine, *Life and Health*, is still selling rapidly. Says a letter just received:—

I had splendid success selling *Life and Health*; sold all that I ordered some time ago. Enclosed find \$1.50, for which please send me more of the November number as soon as possible.

Another letter from an agent enclosing eleven subscriptions, says:—

I think I can get more soon, as every one that I asked subscribed.

You may have the same experience if you will make an effort with *Life and Health*. Try it.

Roll of Honor

SOME of the conference papers are publishing a list of the churches in which every family has the REVIEW.

This is a roll of honor in which every church in every conference ought to appear, and we are glad to see that this effort in behalf of our church paper is still being carried forward so vigorously and successfully. It ought, by general consent, to be perseveringly continued until every family of our people has the weekly visits of this paper.

Think how many would be benefited and stirred to renewed and increased missionary donations if they had last week's paper to read. All ought to have its help and inspiration *every week*.

THE ministers and other representatives of the different departments of the work established here are meeting together every Sabbath afternoon for united prayer in behalf of the prosperity of this message in the earth, and especially that the Lord will visit his people during the coming week of prayer. Our situation calls for more than an ordinary blessing. New openings for the truth are being presented, which have not been created by any direct effort of the workers already in the different fields. The time is growing shorter, and the work must be done quickly. This can only be accomplished in the power of the Spirit. We hope that the hearts of many others are being moved upon to wait upon God in earnest prayer at this time. We may now take up the prayer of the psalmist, "It is time for thee Lord, to work: for they have made void thy law."

Washington, D. C.

UP to the present time there has been received \$47,937.52 on the Washington building fund. See list on page 20.

Read the following letters:—

KIMBERLEY, SOUTH AFRICA, Oct. 10, 1904.
Review and Herald,—

Here in darkest Africa we have felt the thrill of the onward move of God's remnant people in the home land, and it has stirred our hearts; and, as we see the evident leading of God's providence in opening up the work in Washington, it increases our courage. We, too, want a part in helping on that work, so we enclose five pounds sterling to aid in opening up the work at our nation's capital. We wish to keep step with the message, and pray that God will bless every advance move, and cause the message to go with increased light and power.

J. V. WILLSON,
 MRS. J. V. WILLSON.

COXENHOLE, RUATAN, Oct. 7, 1904.

DEAR BROTHER WASHBURN: Please receive one hundred *sols* [forty dollars] for the purpose of prosecuting the work at our headquarters; and may the God of grace bless his people, and build his standard as high as truth, that unbelievers may see and know that he is God, and beside him there is no Saviour. . . . Arise, Israel, and build; for the Captain of the Lord's host is at our head, and we shall not be confounded. . . .

Yours in Jesus,
 J. R. GREEN.

We quote the following from the Testimonies:—

The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

One spirit inspired the writing of this Testimony and the letters quoted. The work is one.
 J. S. WASHBURN.